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Kindness Of Turkey Toward Refugees Cited

4,000 GOT TO PALESTINE IN PAST YEAR

More than 4,000 refugees have emigrated from Europe to Palestine in the past twelve months, largely through the "generous assistance" of the Joint Distribution Committee, according to a report from the Immigration Director of the Jewish Agency for Palestine to the Joint Distribution Committee, it was announced by Joseph C. Hyman, Executive Vice-Chairman of the J.D.C.

The report by Chaim Barlas, director of the Jewish Agency's Immigration Department in Jerusalem, revealed for the first time statistical details of the extensive overland migration of Jewish refugees through the Near East, which began a year ago, after Italy's entrance into the war had closed the Mediterranean Sea to peaceful shipping. In a letter to Morris C. Troper, Chairman of the European Executive Council of the Joint Distribution Committee, transmitting the report, Mr. Barlas wrote:

"May I take this opportunity of thanking you for your kind co-operation in enabling this work during the time of my stay in Turkey. I am sure that to a great extent it is due to the generous assistance of the Joint Distribution Committee in financing the action that this work could be performed."

In his report, Mr. Barlas stated that during the eight months, from August, 1940 to April, 1941, while he was in Turkey, more than 3,000 immigrants reached Palestine via that country, including: 1,685 from Roumania, 1,100 from Kaunas, Lithuania, 273 from [illegible]

In April, he reported, there remained outside Palestine (excluding France, Belgium and Holland), some 900 persons holding immigration certificates for Palestine, of whom 300 were in Budapest, 280 in Switzerland, 100 in Roumania and 150 in Yugoslavia. There were also about 100 in Mersina, Turkey.

In his letter to Mr. Troper, Mr. Barlas added that about 600 additional immigrants had reached Palestine via Turkey from April to the middle of June, 1941.

Mr. Barlas praised the "kindly attitude" of the Turkish Govern-

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Bulgaria And France Curb Jews

Jewish members of certain professions will be reduced to fractions of the present number within three to nine months, it was announced in Bulgaria.

Throughout Bulgaria there will be only twenty-one Jewish physicians, seven Jewish dentists, six Jewish engineers, three Jewish chemists, eight Jewish commercial representatives and eighty-two Jewish retail storekeepers. The only industry left in Jewish hands will be one cotton goods factory. Jews will be forbidden to own radio and private telephones and prohibited from leaving their homes after 9 p.m.

In a decree at Vichy the government defined the application of the ruling excluding Jews from numerous professions in accordance with the law adopted June 2.

The ruling makes it clear that Jews are prohibited not only from exercising directly a long list of professions but from indirect connection with these professions or ownership of enterprises connected with them. They cannot be managers or directors or have the right to sign alone or with others for a forbidden enterprise.

An angry mob of 150 Jewish women wrecked the offices and attacked workers at headquarters of the co-ordinated Jewish relief in Paris. The women were said to have stormed the offices after a sign was posted outside announcing that no further relief would be given.

Many of the women complained that they and their children had not had food for three days, it was said. Their husbands and the sons of many of them, they said, had been rounded up and interned in concentration and work camps, depriving the women of [illegible]

[illegible] them a daily allowance of 7 francs for themselves and 5 for each child, but they had rejected it as being insufficient.

The French government restored French citizenship to Professor G. A. Montandon, an ethnologist, who has specialized in studies of the origin of the Jewish race. He was deprived of citizenship last November by a decree.

The Official Journal now is publishing each day lists, averaging 150 names, of persons deprived of French citizenship. Mostly persons of foreign birth, they include many German or Italian political refugees.

NINE CHAPLAINS ASSIGNED TO U.S. ARMY POSTS

Nine rabbis last week became civilian resident chaplains at military posts throughout the U.S. to provide for the needs of Jewish soldiers stationed at camps without regular Jewish army chaplains, it was announced by Dr. David de Sola Pool, chairman of the National Jewish Welfare Board's Committee on Religious Activities.

With many military stations still without regular Jewish chaplains, the committee sent out a call for rabbis to spend the summer at the more isolated military camps, and prominent religious leaders accepted these temporary assignments. The new civilian chaplains, while holding no military rank, will follow the regular chaplaincy program, serving in the camps themselves and devoting their time to the welfare and religious needs of the men in the defense forces.

The Jewish Welfare Board is recognized by the War and Navy Departments as the official agency representing the Jewish community in all matters related to the welfare, morale and religious needs of the Jewish men in the armed forces.

Famous Refugee Neurologist Loses Fight To Practice

Dr. Otto Marburg, sixty-six-year-old Austrian refugee neurologist, recognized as one of the world's foremost authorities in his field, lost in the Court of Appeals at Albany, N.Y., his fight for a license to practice medicine in New York State. By a vote of 5 to 2, [illegible] Board of Regents and Dr. Ernest E. Cole, State Commissioner of Education, in their refusal to indorse his Austrian medical license, which would have entitled him to practice without taking an examination.

The Neurological Institute at the University of Vienna of which Dr. Marburg was director from 1919 to 1938, was a mecca for neurologists from all parts of Europe and the United States, and many of his former students are now in permanent positions in American hospitals and medical schools. Dr. Marburg is now a clinical professor of neurology at Columbia University College of Physicians and Surgeons on a $5,000 Rockefeller Foundation grant, and is a research neuropathologist at Montefiore Hospital, the Bronx.

Coming to the United States in 1938, Dr. Marburg applied to the Board of Regents for a license without examination. After the application had been rejected twice, he applied to the courts. He won decisions in the Supreme Court and Appellate Division, but these were overruled in the Court of Appeals decision.

In the majority opinion, written by Associate Judge Edward R. Finch, the court held that the discretionary power of the Commissioner of Education to indorse a foreign medical license with the approval of the Board of Regents when the applicant has "reached a position of conceded eminence and authority in his profession" is a power to "confer a privilege and does not create an absolute right in the applicant." Judge Finch noted that only four such licenses have been indorsed since 1918, when the power was granted to the commissioner. All other refugee physicians practicing medicine in the state have had to pass examinations, the same as any medical student would.

Judge Finch added that since there was no evidence to show that the Board of Regents had been arbitrary, unfair or capricious in Dr. Marburg's case, the lower courts "should not have interfered with such lawful exercise of discretion by the board."

Judge Finch noted that Dr. Marburg began practice in Vienna in 1903; that he has written more than two hundred scientific papers and books; that he had been director of the Neurological Institute for nineteen years; that he was a member of the American Neurological Society, and that he was carrying on Research in New York. Characterizing this record as "enviable," Judge Finch added:

"The letters from his friends, former students and associates in the field of neurology clearly show that he has attained their esteem and respect as a medical teacher and practitioner. This evidence, while it is impressive, does not sustain the contention that appellants [illegible] an exception to their general standard in Dr. Marburg's case."

Those who concurred in the majority opinion of Judge Finch were Associate Judges John T. Loughran, Herlan W. Ripper, Albert Conway and Edmund Lewis. Associate Judge Charles S. Desmond wrote a dissenting opinion in which Chief Judge Irving Lehman concurred.

When the news was brought to him at his home, 225 Central Park West, Dr. Marburg took it philosophically. He showed clear disappointment, but was not bitter. Throughout the interview Dr. Marburg repeated that since the Board of Regents would not indorse his license on the basis of his world eminence, he would continue working until he convinced the board of his eminence.

Dr. Marburg is hard of hearing and speaks English with some difficulty. Through his wife, he said, "Only work is important. I can perform work that will prove my eminence. That is now my goal."

He shrugged his shoulders and asked with a gesture of helplessness, "What else can I do? I have to bow to the highest authority."

"I am not unhappy about it," Dr. Marburg continued. "I suppose I am the scapegoat for other people. There are so many of them."

Dr. Marburg was believed to have meant that other refugee physicians have sought to have their foreign medical licenses indorsed on the basis of their eminence. Medical organizations have brought pressure in Albany, and the Board of Regents, in its argument before the Appellate Division last March, frankly argued that its position was taken to protect New York physicians.

One of the ironies of Dr. Marburg's new position, it was pointed out, is that he can no longer examine a patient unless he is accompanied by a licensed physician who may know infinitely less about neurology than he does. Furthermore, Dr. Marburg said, such a procedure would be inconvenient, since most patients prefer to be interviewed privately. Moreover, he said, a patient's confidence in the first doctor, his own, might well be shaken under such a dual examination. Dr. Marburg can continue his laboratory work, however.

Dr. Marburg had no plans for further legal action, explaining that he would have to leave them to his attorney, State Senator Benjamin Feinberg, of Plattsburg. Senator Feinberg, after meeting Dr. Marburg once, offered to take the case without fee, and has paid all the expenses himself.

What hurt Dr. Marburg most, he said, was his limited sphere in helping the needy. He said he was

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Jews Are Victims Of Rumanian Unrest

Rumanian news sources estimate that 8,600 Jews have been slaughtered on the ground that they were pro-Russian.

A well-informed source said the Transylvania question has risen to embitter Rumanian-German relations. This source said the Rumanians were promised not only Bessarabia but also a readjustment of Transylvanian territory for joining in the attack on Russia.

Having regained Bessarabia, the Rumanians were said now to wish to stop hard fighting. To goad them on, the Germans were reported to be threatening that, if the Rumanians quit, they may lose more of Transylvania to Hungary, which received a big slice last year.

Arrivals from Greece said Germans there are openly contemptuous of their Italian allies, who have succeeded them as occupation forces, but that the Germans, in turn, seem to be hated by all other Axis associates.

Reports of discontent and disturbances throughout German-dominated Eastern and Central Europe are being heard in Turkey, where travelers and diplomats are constantly adding to the information of correspondents.

The unrest is said to be particularly acute in Rumania, where Rumanian troops are reported to have suffered severely in their offensive against Soviet Russia, and in Bulgaria, where the pro-Russian peasants continue to feel bitterly about the German attack on the Soviet Union. Mass arrests of alleged Communists in Bulgaria are said to have failed to stop the activities of pro-Russian groups.

J. D. C. Helps Jewish Populations Caught In Crossfire Of War

WITHIN PAST YEAR THOUSANDS OF REFUGEES LEFT PORTUGAL

Following is a statement by Morris C. Troper, Chairman, European Executive Council, Joint Distribution Committee, made on his return from Lisbon:

I have returned to New York to consult with the officers of the J.D.C. and leaders in the great American humanitarian work of overseas relief because recent developments of the war have created vast additional distress for countless thousands of hapless human beings, and we will have to adapt our work to meet the new situations.

In the new war zone of Eastern Europe millions of civilians are suffering again as they did in the fall of 1939, but this time to a far more intense degree because the fighting is more prolonged and bitter. In that area literally millions of Jews are being crushed under the heels of the German armies. Newspaper headlines today are strikingly similar to those of 1914 when German and Russian armies battled over the same regions, when the Jewish populations were caught in the crossfire, and the Joint Distribution Committee was established in the United States as an instrument to relieve their suffering.

But there is a factor in the situation which did not exist in 1914. At strategic points in the Eastern European war zone there are Jewish committees and organizations prepared to carry on the work of emergency relief [illegible] There are [illegible] trained through a quarter of a century by the J.D.C. They have at their disposal hospitals, schools, clinics, children's homes, nursing organizations, child care centers. They have courageous and experienced personnel. They know that the J.D.C. is behind them, that help will be forthcoming. We of the J.D.C. must be prepared, with the support of American Jews, to give that help, over and above the extensive relief program which the J.D.C. has been conducting in German-occupied Poland.

At the present time emigration is still continuing on a large scale. About 3,300 refugees will soon leave from European ports for the United States and Latin American countries. Of these, 1,300 will sail from Spain or Portugal in the next few days, and 2,000 more are scheduled to leave by the end of August or early in September.

The Portuguese situation is rapidly being cleared up. Where a little more than a year ago, just after the Blitzkrieg, we had almost 10,000 refugees on our hands, there are only about 1,500 left in Portugal today.

At the same time we have new problems in Central and Western Europe. Since the collapse of France the J.D.C. has succeeded in bringing together at least 40,000 men, women and children from Europe with their families in the United States and elsewhere. We have done this directly and through affiliated organizations which we subsidize in whole or in part. The new immigration and visa regulations recently issued in Washington have introduced additional complexities into this work, but there are still thousands of refugees with visas for the United States and other countries in their passports, awaiting only transportation, and there are thousands more who qualify for visas under

(Continued on Page Eight)

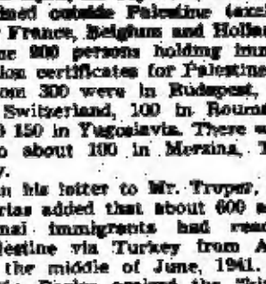


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Social Notes—Montreal

Mr. and Mrs. Ralph Cummings and family, accompanied by Mrs. Cummings' mother, Mrs. Ray Friedman, Marcil Avenue, have taken a cottage at North Hatley for the month of August.

Marcus Roman, Queen Mary Road, who motored to New York, was accompanied by Mrs. Roman and Miss Fanny Roman. Mrs. Roman and her daughter visited Mrs. Roman's relatives.

Miss Ingla Hiller, Melrose Avenue, is spending her holiday at Ste. Agathe.

Mrs. I. Cohen, Decarie Boulevard, is spending two weeks at Carlsbad Springs.

Mr. and Mrs. Nathan Feist and daughter, Marylin, of Mount Vernon, N.Y., and Mrs. Raymond Allen, of Toronto, are visiting their parents, Mr. and Mrs. Ben. Friedman, Kent Avenue.

Mr. and Mrs. M. A. Feis, Cote St. Luc Road, are at Muskoka for a few weeks.

Mrs. J. Kopstein, of East Orange, N.J., is visiting her parents, Mr. and Mrs. A. Leavitt, Queen Mary Road.

Mr. and Mrs. William Richter, Cote St. Luc Road, are at Wooden Acres, St. Adolphe de Howard, Quebec.

[illegible] and family, Marcil Avenue, are at North Hatley, Quebec.

Mrs. Myron Israel and family, Lacombe Avenue, are at Lake Memphramagog.

Miss Ann Shapiro, Addington Avenue, has returned from Brockville, Gananoque, and a Thousand Island cruise.

Mrs. H. Freeman and her daughter, Mrs. Larry Shapiro, are the guests of the former's son-in-law and daughter, Mr. and Mrs. Jack Gersovitch, of Kenogami, Quebec.

Mrs. Lawrence Freedman and son, Ronald, Decarie Boulevard, and the former's mother, Mrs. S. Leckner, Jeanne Mance Street, returned from a stay in the Laurentian Mountains.

Mr. and Mrs. Edward Simon, Grey Avenue, are at Muskoka, Ontario, visiting their sons, Mark and Joseph.

Miss Pauline Mendelsohn, Northcliffe Avenue, is spending a holiday at Wooden Acres, St. Adolphe de Howard, Quebec.

Miss Grace Vineberg, Prudhomme Avenue, has returned from a cruise to the Thousand Islands.

Max Wilanski, Prudhomme Avenue, is in Albany, N.Y., visiting his son-in-law and daughter, Mr. and Mrs. Joseph Mandelbaum.

Mrs. Max Nemtin and family, Melrose Avenue, are spending a few weeks at St. Donat, Quebec.

Mr. and Mrs. Charles Asch and son, Kenneth, Dufferin Road, are visiting their son, Stephen, at Canoe Lake, Ontario, and will be away for a month.

Mrs. M. Bass and Miss Ruth Bass, of New York, formerly of Montreal, were in the city.

Miss Mona Nemtin has returned from a cruise to Anticosti, Gulf of St. Lawrence.

Mr. and Mrs. Lawrence Freedman and son, Ronald, Decarie Boulevard, left to spend a month at St. Andrews-by-the-Sea.

Rabbi and Mrs. Harry J. Stern and daughter, Stephanie, Sherbrooke Street West, have returned from Harrisburg, Pennsylvania, where they visited Mrs. Stern's parents, Mr. and Mrs. E. Goldstein.

Mrs. Philip Popliger, Shuter Street, has returned from Glace Bay, N.S., where she visited Dr. and Mrs. Arthur Green.

Mrs. L. Diner and sons, Moses and Lawrence, Mt. Pleasant Avenue, are spending several weeks at St. Faustin, Quebec.

Mrs. Bertha Ripstein, Lincoln Avenue, has returned from Woodmere, Long Island, where she visited her brother-in-law and sister, Dr. and Mrs. M. Miller.

Mrs. Philip Joseph and family, Grosvenor Avenue, are spending the summer at Ivry.

Mr. and Mrs. Barney Lefcort, Belmont Avenue, have returned from a Lake Champlain cruise aboard the yacht Miss Pensacola II as guests of Dr. and Mrs. M. Morgen, of New York. Mrs. Morgen and daughter, Mona, are now the guests of Mr. and Mrs. Barney Lefcort here.

Mrs. L. Stuart and family, Western Avenue, are spending the summer at [illegible] Heights, Quebec.

Mrs. Alfred Rittenberg, Grosvenor Avenue, is spending the summer at Ivry.

Louis Salomon, of Malone, N.Y., visited his mother, Mrs. A. Salomon, Clarke Avenue.

Miss Catherine Gordon, Sherbrooke Street West, is at Four Season Lodge, Ste. Agathe.

Mrs. Maurice Gross, Aberdeen Avenue, has returned from the Laurentian Mountains.

Mrs. M. Myers, Lincoln Avenue, accompanied by her sister, Mrs. S. Cohen, of Detroit, are spending two weeks at Summerstown, Ontario.

Mr. and Mrs. H. Edelstone and son, Gordon, Sherbrooke Street West, are at Four Season Lodge, Ste. Agathe.

Mr. and Mrs. Cecil Vineberg, Sherbrooke Street West, are spending a holiday at Chateauguay, Quebec.

Philip Cohen, Grosvenor Avenue, spent a week with his family at Trout Lake.

Mrs. Irving Riddell and family, Westmount Boulevard, are occupying a cottage at North Hatley, Quebec.

Mrs. B. Usher, and children, Carol and Michael, Victoria Avenue, have returned from a six weeks' visit with her mother, Mrs. S. Poiatchek, of Milwaukee, Wisconsin.

Mrs. Moe Scherzer and family, Victoria Avenue, are spending a month at Four Season Lodge, Ste. Agathe.

Mrs. A. Schwartz, accompanied by her daughter, Mrs. E. Schwartz, of New York, formerly of Montreal, were in the city en route to Murray Bay, Quebec.

Dr. and Mrs. A. V. Simon, nee Shirley Berk, have returned from their honeymoon in the Lake of Bays region, Muskoka, and Toronto.

A. T. Seidman, Deacon Road, has left to join Mrs. Seidman at Wheatridge, Colorado, where they will spend several weeks visiting Mr. and Mrs. L. Gold, the latter's parents.

Miss Adele McKinley, Sherbrooke Street West, has left on a trip to Anticosti.

Mr. and Mrs. Charles Goldstein, Sherbrooke Street West, are spending a holiday at Four Season Lodge, Ste. Agathe.

Mr. and Mrs. Freeman Livingstone, Lincoln Avenue, have left on a motor trip to the Gaspe Coast.

Miss Bertha Lesser, Sherbrooke Street West, was in Halifax, visiting her sister, Mrs. H. Kitz.

Mr. and Mrs. M. Morris, Grenville Avenue, are at Murray Bay, Quebec.

Mr. and Mrs. Martin Simon, Sr., Mount Royal Hotel, accompanied the latter's brother-in-law and sister, Mr. and Mrs. I. Miller, of Cincinnati, Ohio, to Bethlehem, N.H.

Mr. and Mrs. A. B. Vineberg, Kensington Avenue, are at Murray Bay, Quebec.

Irvine Berger, of New York, was visiting Mr. and Mrs. Henry Weinfield, Elm Avenue.

Mrs. P. Levine, Atwater Avenue, is visiting her daughter, Mrs. Gussie Sapery, at her cottage at Atlantic Beach, N.J.

Mr. and Mrs. Stephen Tanburn, of New York, are with the latter's parents, Mr. and Mrs. Peter Bercovitch, at their summer home at Rosemere, Quebec.

Mrs. Sydney Levitt, Belfrage Road, is back from Murray Bay, Quebec.

Mr. and Mrs. B. Matts, Western Avenue, are spending a week at Four Season Lodge, Ste. Agathe.

Dr. and Mrs. Charles Liebman and son, Harmon, Kensington Avenue, are at Algonquin Park, Ontario.

Mr. and Mrs. Samuel Hart, Cote des Neiges Road, have left for Banff and Lake Louise.

Mr. and Mrs. Samuel Barsky and family, of Brooklyn, N.Y., were the guests of Mr. and Mrs. Max Usher, at Woodlands, Quebec.

Mrs. R. Medine, Sherbrooke Street West, is spending several weeks with her son, Dr. S. Medine, at Canoe Lake, Ontario.

Mr. and Mrs. S. Ross Vineberg, Sherbrooke Street West, have left on the Saguenay cruise.

Mrs. Louis Gross and family, Phyllis and George, of New York, are with the former's mother, Mrs. A. L. Gittleson, Dorchester Street West.

Allan Salomon, of Niagara Falls, N.Y., was the guest of his aunt, Mrs. A. Salomon, Clarke Avenue.

Mr. and Mrs. Louis Seigler, Durocher Avenue, have returned from a holiday spent at Ivry.

Mrs. V. Lewis and family, Van Horne Avenue, have returned home after spending their vacation in the Laurentian Mountains.

Dr. and Mrs. L. Schacter and Miss Rosalind Schacter, Canterbury Avenue, have gone to St. Andrews-by-the-Sea.

Mrs. Julius Cohen and daughters, Park Avenue, are spending the summer at Ste. Faustin, Quebec.

Miss Rae E. Rigler, De l'Epee Avenue, has returned after visiting with her brother-in-law and sister, Mr. and Mrs. M. D. Weiner, of Los Angeles, California, for the past few weeks.

Mrs. M. Berger and children, Elaine and Wilbur, Van Horne Avenue, have returned from a three weeks' visit in Watertown, Mass., the home of Mrs. Berger's parents, Mr. and Mrs. J. Neiberg, having also visited Mr. and Mrs. J. Berger, of Providence, R.I., parents of Mr. Berger. Mr. and Mrs. Berger are now at Ivry, Quebec, with their children.

Mrs. Max Baum, Durocher Avenue, is back from a visit with her brother-in-law and sister, Mr. and Mrs. S. Robinson, and daughters, Eileen and Gloria, of Detroit.

Miss Birdie Levey, Stuart Avenue, has gone to Boston, Mass., to be a guest at the Godine-Beckwith wedding.

Miss Gertrude Silverman, of New York, is visiting her father, J. Silverman, De l'Epee Avenue.

Mrs. Louis Nelson and son, Arthur, Lajoie Avenue, have returned from a few weeks' visit with relatives in Halifax and Yarmouth, N.S.

Mr. and Mrs. S. Silverman, of Denver, Colorado, visited the former's father, J. Silverman, De l'Epee Avenue.

Mrs. I. Gilbert, Waverley Street, gave a lollipop party at Shawbridge in honor of her granddaughter, Linda, one year old, the daughter of Mr. and Mrs. B. Hecht. Seventy-five guests were present. A brithday cake decorated the table. The following day a bridge and mah jong was given for older guests.

Dr. Kurt Mendelsohn and Dr. Hans Epstein, two refugees from German-occupied territory who have lived in England for several years, have invented a new anaesthetic, to be patented as "Oxford Vaporizer," which has been heralded as a boon to the war wounded.

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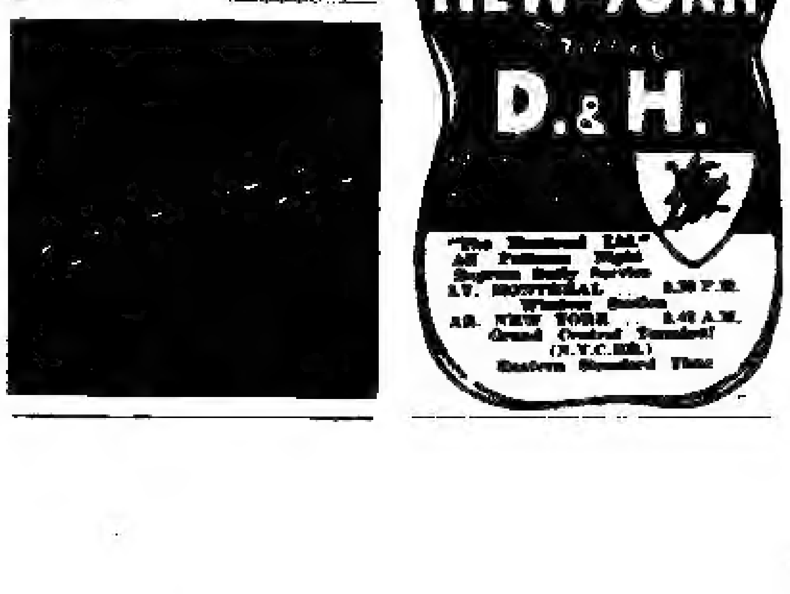
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Social Notes—Montreal

Miss Sara Aber, Decarie Boulevard, is spending her holidays at Allerton, Nantasket Beach, Mass.

Stopping at Lakewood Lodge, St. Donat, Quebec, are: Miss Bella Gardner, of Quebec City, Miss Helene Hoffman, B. Hymer, J. Leiboff, Saul Millerat, Mrs. M. Malamed and son, of Worcester, Mass., J. Nathanson, S. Rabinovitch, Miss Bena Singer, Mr. and Mrs. S. Yaffe, Misses Theresa and Sylvia Keyfits, of Toronto, Miss Toba Singer, Frank Bacal, Miss Shirley Roth, Arthur Billy, Goldy Silverman, Misses Molly Shuster, Anne Aber; D. Becker, Misses Rose Brame, Ray Chorlton; D. Dobrinsky, Samuel Goldstein, Mr. and Mrs. A. Dussiger, Mr. and Mrs. M. Herzog, Henry Kakane, J. Kerdman, J. Leiboff, Misses Ethel Mayman, Anne Marks, Mr. and Mrs. N. Nadler, Misses Elise and Frances Portigal, Mae Propst, Mr. and Mrs. M. Stotland, Cyril Schwisberg; Morris Steinberg, Samuel Schwarzbard, of Quebec City, Miss Edith Sklar, Joseph Tannenbaum, Miss Celia Wilson, of Bathurst, N.B., Misses Clara Witzling, Ruth Wiseblatt; A. A. Snyder, of Denver, Colorado, Simon Levine.

Registered at Laing's Inn, Ste. Agathe, were Norman Shaffran, Mr. and Mrs. I. Shaffran, Miss Fanny Viner, Mr. and Mrs. S. D. Cohen, Miss Bernice Cohen, Frank Margolick, Mr. and Mrs. M. Gittes, Mr. and Mrs. A. J. Shulinsky, Harry Hortick, Mr. and Mrs. Nathan Caplan, Misses Ruth Chodos, Mae Shuster; H. Sazant, Morris Robin, Mr. and Mrs. O. Lecker, Misses Jean Pagoda, Ann Robinson, of Brooklyn, N.Y., Frances Kernoff, Rose Caplan, Sylvia Zeesman, Jennie Garmaise; Jack Schrider, David Fox, Avram Garmaise, Miss Ruth Singer, Mr. and Mrs. Carl Pomerlian, Misses Min. Portigal, Ida Bernstein, Gertrude Cohen, Mr. and Mrs. Samuel Shaefer, of Drummondville, Quebec, Eddie Leckner, Misses Lillian Craft, Bess Leckner, Riva Lewis, Rose Pomerantz, Annette Meyerson, Mary Kresnow; Henry Schor, Frank Margolick, Sidney Papplebaum, Mr. and Mrs. L. Papplebaum, Albert Genender, Misses Yetta Rosin, Mildred Marcovitch, Ruth Vineberg, Bess Aaronson, Esther Aaronson, Pearl Litner, Ruth Miller, Grace Bornstein, Lyla Klein, Yetta Lecker; David Lecker, Misses Helen Glickman, Hazel Rosenbloom, Shirley Raphael, Ruth Raphael, Mrs. B. J. Zack, Mr. and Mrs. M. Raphael, Morris Ostronoff, Abraham Cooper, Mrs. Violet Lewis, Herbert Lewis, Misses Phyllis Lewis, Sylvia Lewis, Florence Lipton, Lily Lazar, Ruth Levit, Rose Levit, Mr. and Mrs. Gus Steinberg, Peter Giffin, Mr. and Mrs. Abe Offsitzer, Mrs. F. H. Yonem, Mrs. M. Dingott, of Bathurst, N.B., Misses Phyllis Fitch, Hilda Share, Mrs. Dena Kerner, Mrs. M. B. Solomon, Mrs. D. Solomon, Mr. and Mrs. J. Solomon, Misses Annette Gradinger, Mae Star, Florence Gradinger, Norma Gradinger, Joy Solomon; Joseph Steinberg, Mrs. J. L. Miller, Misses Freda Miller, Dorothy Boyaner, Mrs. M. Garfinkle.

Saint John, N.B.

Joseph Gum, who died at the General Hospital, was a son of Mr. and Mrs. Morris Gum, 4 Summer Street. He was born in this city and attended the public schools here, graduating from the Saint John High School. He entered the University of New Brunswick Law School and received the degree of B.C.L. in 1934. In partial fulfillment of the requirements for the degree, he was a student of St. Joseph's University when it held its classes here and became a member of the St. Patrick's Society. During the year when he was taking courses from the two universities he found time to work.

Mr. Gum, who took a prominent part in scouting leadership in this province for a number of years, had only recently finished a period of convalescence from a serious illness which invalided him for two years.

His long and faithful record in scouting was climaxed in September of 1939 when Sir Percy Everett, deputy Imperial commissioner for Boy Scouts, presented Mr. Gum with the Scout Medal of Merit. The medal is awarded for distinguished service to scouting; it was the first time in the Dominion that it had been presented by the personal representative of the late chief scout, Lord Baden-Powell.

The event had an extra significance for the popular young man, for it was he who officially greeted the chief scout when the latter visited the province in 1935. Out of that association grew a warm, personal friendship that was continued up until "B.-P's" death.

The presentation was made in the General Hospital where Mr. Gum was a patient at the time. Dominion, provincial and district scout officials were present.

He had been associated with scouting since 1924, when the Young Judaean (13th Saint John) troop was organized. He became assistant scoutmaster of the troop and then assistant and provincial secretary and assistant district commissioner. He was on the headquarters staff of the Maritime Gilwell Scout Camp for a number of years, and held the "Gilwell Beads."

His activities in scouting brought him in contact with thousands of Boy Scouts throughout the province and his leadership ability was proved time and again.

Campbelton, N.B.

Lillian Freiman Hadassah Chapter of Cambellton and Dalhousie, sent $50 to headquarters.

Mrs. B. Horlick, of 2076 Maplewood Avenue, Montreal, gave $1, also Mrs. A. Epstein, of Los Angeles, California.

David Tennenbaum, of Bathurst, N.B., was called home on account of the illness of his mother, Mrs. I. Tennenbaum, 4632 Hutchison Street, Montreal.

Miss Shirley Dalfen, 227 Villeneuve Street, Montreal, is spending the remainder of her vacation in Campbellton and Dalhousie.

Dr. Clarence Rosenbeck, of Mercer Hospital, Trenton, N.J., is spending one month with his mother, Mrs. Taube Rosenbeck, before taking up his new duties as resident interne in pathology at Abington Memorial Hospital, Abington, Pa.

Mrs. Israel Spivack, Rachel Street, Montreal, is spending one week here the guest of Mrs. J. Tuds and Mrs. A. Cohen.

The Jews Of The Netherlands

By Joseph W. F. Stoppelman

Though ever since the beginning of the fourteenth century there is mention of Jews in the archives of many Dutch townships, they did not possess any status before the advent of the House of Orange and the rule of William the Silent, father of civic liberty.

In some places—such as Roermond in the Catholic province of Limburg—Jews bought the right to live. They also settled in small places just across the German border and went in for trading on a limited scale.

At all times their existence was uncertain, dependent as it was on the privileges extended to them by some obscure foreign Duke, or a member of the Clergy. They might be expelled at any moment and have to scurry for their lives. Sometimes they were entirely banned from certain towns, such as Utrecht, the ancient centre of the bishopric, that chased them away in 1444 but allowed them to settle down in a small village at a couple of hours' distance. There, in Maarssen, an important Jewish community blossomed forth throughout the next three centuries, only to decline when in 1789 the law forbidding Jews to spend the night in Utrecht was finally abolished.

But, molested though they were from time to time by money-grabbing foreign princes or cruel little tyrants, the Jews were not disliked by the common people of Holland. They were, it is true, considered a "foreign" sect. Did not they speak a quaint language? And did not they keep themselves engirdled by the mysterious rites of their oriental beliefs? But there is no documentary evidence of persecution in any form or shape. Only when the Low Countries fell to the Hapsburgs and, through Charles V—grandson of the great Austrian Maximilian—came under Spanish rule, the Jews of Holland got into real danger.

Their old, implacable enemies, the Spaniards, had caught up with them. Repeatedly Charles V issued proclamations against unbaptized Jews in various Dutch provinces, and once, under the harsh governorship of the Duke of Alba, all Arnhem Jews were seized and held at his disposal. But meanwhile the 35-year-old Prince of Orange, later known as William the Silent, had escaped from Holland and, with the help of his brother, formed a small army. He started out upon the epic struggle for liberty which eighty years later was crowned with the independence of the Netherlands by the Treaty of Muenster (1648).

In 1572 William of Orange was proclaimed lawful Stadholder of the King of Spain for several cities in the provinces of Holland, Zeeland, Friesland, Gelderland and Overijsel. And before another decade had passed he had brought about the unification of the seven northern provinces, deposing Philip of Spain from his sovereignty and guaranteeing religious freedom to everybody, by article 13 of the Utrecht Covenant.

Now a golden era commenced for the Jews that lived or came to settle in the Low Countries. The news of William's liberal principles, upheld to the full by his son Maurits of Nassau after his father's assassination in 1584, spread across the continent of Europe. The influx of Spanish and Portuguese Jews became considerable. In 1593, for instance, many Maranos settled in Amsterdam and Middleburg, which latter town was then doing a roaring trade with foreign ports. These new citizens contributed enormously to the increase of Holland's overseas' trading. They established connections with the Levant and Morocco, and even acted as official representatives of foreign potentates. Samuel Palache, for example, mediated a commercial treaty with the Barbary States. They also took part in the development of the Dutch West Indies, and occupied seats in the directorate of the Dutch West Indies Company, formed in 1621.

Around 1640 there were some 400 Jews in Amsterdam alone. They liked living in each other's neighborhood although no official Ghetto ever existed. Their district had a strange, oriental picturesqueness that enthralled Rembrandt and made him take up his abode among them. Their wistful, intelligent or wildly bearded features he drew and painted times out of number. He knew Menasseh ben Israel well and, through his engravings, added undying lustre to this scholar's book on Nebuchadnezzar. He closed a lifelong friendship with the kindly doctor Ephraim Bueno whom he chose repeatedly for his model.

Bueno was one of many Jewish physicians. It was a profession for which they had remarkable aptitude, and their reputation was so excellent—though they never went in for research and were satisfied to be good practitioners—that one of them was consulted when Prince Maurits fell gravely ill, in 1623. Yet—officially speaking, these scholars lacked the right to exercise their profession before this privilege was granted them in 1651.

The refugees also produced a great many learned men for whose profound knowledge the gentiles showed genuine appreciation. Many are the cases in which famous Dutch scholars took lessons in Hebrew and Biblical exegesis from Jewish teachers. Others collaborated with Jews in the translation of parts of the Talmud.

It was generally recognized that the Jews were an asset to the country, and in 1657 they were declared subjects of the province of Holland, acquiring far-reaching rights. In Amsterdam their community thrived as never before; and when Oliver Cromwell, Protector of England, found that an influx of Jewish citizens would not be harmful to his country, he set out on his famous negotiations with Menasseh ben Israel, who subsequently moved to London where he was to die.

Though the guilds were closed to Jews, they could engage in those trades that had a bearing on the practising of their religion. Thus they produced several excellent printers, Menasseh ben Israel foremost among them, many booksellers and dealers in kosher meat and poultry. They also were reliable and much-demanded druggists, a profession that remained running in certain Portuguese-Jewish families to our own time.

The law and other free professions lay outside their reach. Yet, all in all the 17th century, particularly the latter part of it, was a period of great prosperity for the Jews of the Netherlands. Their progress was slower outside Amsterdam, and their existence far less agreeable. But this did not prevent them from settling down in towns and villages from Groningen and Friesland in the North to Maastricht in the far South. Among these new arrivals were many German Jews — a variety rather looked down upon by the more aristocratic, higher cultured Sephardic Jews who never succeeded in fraternizing with them to the full. Nevertheless, those German Jews, though on the whole of much poorer stock than their affluent Iberian co-religionists, contributed much to the distinction that the Jews of Holland were to win for themselves in the course of the next few centuries.

From the first day of their settlement the Spanish and Portuguese Jews had shown their affection for the House of Orange. To the liberality of its members they owed everything; and when the moment came to show their gratitude they did not hesitate. It was a Jew, Isaac Lopes Suasso, who loaned William III, stadholder of Holland, the not inconsiderable sum of two million guilders which enabled him to descend upon England and become its King.

(Continued on Page Seven)

Masses of Jews of Bialystok were executed by the Nazis upon the occupation of the city by the German army, the Berlin radio admitted in a broadcast. The synagogues of the city were burned to the ground. The Berlin radio added that the Nazi soldiers upon their entrance into Bialystok, immediately began a search for arms among the Jews and discovered "large armament stores" in the synagogues. Also "food dumps were discovered in Jewish homes." The searching of Jews continued for three days.

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Jewish Doughboy Morale

By Mark Schweid

The lonesomeness of a soldier is unsuspected. A vision of home, no matter how lowly, will often haunt him for days. Parents, pals, perhaps a girl—their images rebound in love, with the strengthened realization that comes of yearning.

Constituting almost double the percentage in the services than his race in the total population, the Jewish soldier of today takes his honorable place alongside his brothers-in-arms in the new American Army. This Army is possessed, by the evidence of superior officers, of that morale, which is ahead in importance of even cannon, battleship and aeroplane. This is true of every soldier; it is undeniable in the case of the Jewish doughboy. The civil population has a great duty to perform towards these new legions of liberty. The soldier's life must be made at all times bearable, preferably inspired.

When a boy from Brooklyn, or Chicago, is sent away for training to Fort Bragg, North Carolina, Fort McClellan, Alabama, or Fort Devens, Massachusetts, he suddenly finds himself too far away from his kin to visit them comfortably, even when he has a week-end's time to do it in. A leave of absence is then chalked up as a liability.

After the day's exercises, lasting from reveille till after the last mess call, a soldier is a man at ease again, in need of friendship, entertainment and restful occupation. Guitar, mandolin and ukelele will serve to keep one group entertained. A game of cards will satisfy others. Book or magazine reading will be attempted by some. Others will turn the corner to the canteen; still others find their way to the Rec Hall. Radio music. Dancing. Letter writing. A measure of gruff humor will do for a while, a trick, a practical joke—somebody will find his shoes nailed to the floor on rising. Or a similar quip will serve for a laugh—then what? Wait for taps? It isn't enough.

Consider an overnight leave; or, better still, the man finds himself free to leave his post on a Saturday afternoon and is not due back till Monday morning. He leaves by bus or army-truck for the nearest town of, say, two thousand population. The camp might hold ten, twenty, thirty times that number. What happy circumstance will suddenly take care of his needs? The beer-saloon,—how many would it hold? The movie theatre? There are several on the post. The library? What if there is none? There is still one thing left to do—gaze in the few store-windows, and read the Eddie Guest'ian poetry burnished on cushion-covers. It isn't enough.

At moments like those a soldier is very lonely; he is apt to be victimized by some unscrupulous individual lying in wait for him. That moment is a danger signal for the soldier's morale. That this must not be endangered, is forcefully brought home by a recent statement of General George C. Marshall, Chief of Staff, United States Army, who said:

. . . No matter how fine your equipment, no matter how abundant, if you don't have morale you had better save your money. That is the most important, that is the vital factor of any Army anywhere.

This view is shared by the Secretary of War, who says:

The chief danger that this nation faces today is that our spiritual development has not quite kept pace with our physical development. . . . Youth means faith, self-confidence, and hope. These are the qualities which enter into the spirit which we call morale and which are more valuable on the battlefield than all the other elements of defense put together . . . Military moral cannot be separated from civilian morale.

The essential departure from former ways of servicing the social needs of the soldier is almost radical. The government now takes a high view of military morale, and is applying its full capacity to keep it up through the establishment, inside the posts, of permissibly elaborate accommodations. It remains, however, the all-important task of the private organizations to continue fostering that spirit in the soldier outside the camp. These organizations will operate principally from government erected buildings, but also from some rented quarters, where these are available. Government funds will provide the buildings. They will consist primarily of a social hall, some quiet rooms, a snack bar, and offices for the staff. The full value of this common effort lies in the desired result of spiritual rearmament.

This common realization of the spiritual needs of the new Army brought together the most vital national private organizations to do their welfare work according to a unified program, under one name — United Service Organizations for National Defense. The development is significant in so far as it will effectuate a huge economy of expenditure and effort on the part of the member organizations, and will tend to foster the common spirit of brotherhood among the soldiers.

To ascertain and serve, according to the military possibilities, the religious and social needs of the Jewish soldier, in camp and outside, chiefly the latter, is the task of the Jewish Welfare Board, or more expressly, of its Army and Navy Committee.

Probably the greatest individual gain of the Board has been the acceptance of John M. Schiff of the chairmanship of its military committee. He brings from his grandfather a name and tradition highly regarded among his people. Of like significance is the energetic activity of the President of the Jewish Welfare Board, Frank L. Weil, who entered Jewish leadership through his successful guidance of the 92nd Street Young Men's Hebrew Association.

For what time no one can tell, it is the Army and Navy Committee that will be the hub of activity and center of public attention; and this will be strictly in the tradition of the father of the Jewish Welfare Board, Colonel Harry Cutler.

Twenty-five years ago, this young, Russian-born Jew, fighting on the Mexican front with General Pershing, first noticed the singular need of private welfare work among the Jewish men in the Army. With the assistance of the local communities in border towns, he succeeded in organizing his first Jewish welfare service. This was the nucleus organization, from which, in the following year, when America entered the war, developed the Jewish Welfare Board.

Before Colonel Cutler and his enthusiastic committee were through collecting funds for Jewish welfare in the Army and Navy, they had accumulated approximately eight million dollars to carry on their work. The activities were all limited to the military. Club-houses, volunteer representatives in numerous towns near camps, hospitality arrangements in private homes for the Sabbath and holy-days — these were the problems which occupied the first Jewish welfare workers, and these are the problems that confront them again today. In a general sense, it is the proposition to keep the soldier in touch with civilian life and so reassure him of the unflagging interest in his well-being.

Following the war, Colonel Cutler, with others, represented the American Jewish Congress at Versailles. On his return he was sent by War Secretary Newton D. Baker, as his personal representative, to a military conference in Paris. He spent several weeks in London, where he died, at the age of forty-five.

The Jewish Welfare Board is Colonel Cutler's monument, and in times like these, more than ever, it can follow in the spirit of his original conception.

With a balance of two million dollars on hand after the Great War, it was plain to the leaders of the organization that the welfare work among the young men in the Army should be continued in civil life through communal organizations. The Army and Navy Committee, however, was only relegated temporarily to secondary importance, because of its lesser necessity in peace-time.

The J.W.B. is at present an agency officially recognized by the government, as representing the Jewish community in the services. It has its representative, Chaplain Aryeh Lev, in the office of the Chief of Chaplains in the Army; it possesses full authority to determine fitness for chaplaincy service, and it gives official endorsement to the applications before they are presented to the War and Navy Departments. It has a high standard of fitness for its field workers, stationed on the posts, who have the ability to run efficiently a high-minded program. This point cannot be stressed too strongly.

Religion, being one of the strongest single factors contributing to the morale of the men, is entirely the function of the chaplains. Where the unit is not large enough to warrant a Jewish Chaplain, the welfare worker does well to help an organized group arrange Friday night or Sunday morning service. Inducing local hospitality successfully, with all its ramifications of Passover meals, organization dinners, borrowing a cantor-rabbi to conduct services, and preparing social dances with young things, requires a good deal of effort and favor-asking. But the entire program of activity for these workers is neither well-defined nor too inspiring. It does not clarify anything to state that many "complicated problems and issues" had been dealt with. The governmental departments, by the public expressions of their heads, are known to be cooperative with the welfare organizations, and all requests in the common interest can be expected to be granted.

The Jewish soldier has won an unusual amount of praise, Distinguished Service Crosses, and even Congressional Medals. He has proved himself to be worthy of the efforts of high-minded men. Let us provide the field worker, who comes in direct contact with him, with a program of aid that will do him justice. The general program of the U.S.O. is good enough. But it is on the specific social needs of the Jewish men in the service that the Jewish Welfare Board should be expected to concentrate its efforts.

This article is from the American Jewish Congress Bulletin.

• MONTREAL MEETINGS •

• The seventh annual entertainment in aid of The School for Handicapped Children was held at Joliette, Quebec, under the direction of Miss Shirley Diamond. Mortimer Golden was master of ceremonies. The following children took part in the play called "Snow White And The Seven Dwarves": Dorothy Greenberg, Benjamin Kirsh, Dorothy Gesoi, Mortimer Barmash, Joan Bass, Norman Bass, Doris Oberfeld, Aaron Barmash, Ada Golden, Harvey Moscovitch, Marilyn Yellin, Stanley Diamond, Miriam Kirsh, Stephen Hymer, Elsie Lassman, Michael Rosenfield, Clarice Weiser, Phyllis Golub, Paula Weiser.

• Red Cross: Jewish Branch benefited from a dance at Lac Brule, sponsored by Mesdames Harry Blanshay and Jack Birnbom, assisted by Mr. and Mrs. Nat. Cohen and Samuel Selector who was in charge of entertainment. Nat. Cohen contributed articles which were raffled. Amount was $150, turned over to Mrs. Samuel Bronfman, president.

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APPROACHING MARRIAGES

L. Gurberg, Lajoie Avenue, announces the approaching marriage of his daughter, Marcia, to Clifford, son of Mr. and Mrs. Samuel Shapiro, Cote St. Luc Road, the wedding to take place on August 24th.

BIRTHS

Born, at the Royal Victoria Hospital, on July 31, to Mr. and Mrs. A. Goldwax, a daughter.

Born, to Mr. and Mrs. A. Leithman (nee Esther Palefsky), a son, brother to Mildred, on July 31st, at the Jewish General Hospital.

Born, to Mr. and Mrs. M. Kadonoff (nee Eva Corber), July 30th, at the Jewish General Hospital, a son.

Born, at the Woman's General Hospital, on July 30th, to Mr. and Mrs. Theodore I. Levine (nee Anita Ruth Greenwood), a son.

Born, at the Jewish General Hospital, August 3rd, to Mr. and Mrs. Jack Weiner (nee Sara Brenhouse), a son.

DEATHS

Mark Tenenhouse died on July 24th. He is survived by two sons, Israel, of Deep Dale, Manitoba; and Louis, 231 St. Joseph Boulevard West, Montreal; five daughters, Mrs. Jack Grill, Freda, Gertie, Annie, and Sara; also four grandchildren.

Perle Bloom died at Rochester, Minn., on Tuesday, July 29th. She was the wife of T. Percy Hirsch, and mother of Shirley Marguerite and Jacquelin Ann, of 2820 Marlowe Avenue. Interment was in Shaar Hashomayim Cemetery.

Mrs. Manzy Pearl Schacter, widow of the late James Schacter, died on August 4th. She is survived by three daughters, Mrs. J. Kling, Mrs. I. Cohen, Mrs. I. Dacks; and one son, A. Schacter. Funeral took place from her home, 5390 Clarke Street.

Word of the death in a flying accident overseas of Pilot Officer Hyman Abrams, 24, son of Mr. and Mrs. I. Abrams of 4406 Oxford Avenue, was received by his parents in a cable from the British Air Ministry. Commissioned for outstanding ability as an observer graduate of the British Commonwealth Air Training School at Rivers, Manitoba, he had been in England only six weeks, according to his family, and was one of the few R.C.A.F. boys to fly to England aboard a bomber. Educated at West Hill High School he spent a year studying commerce at McGill University in 1937 and afterwards joined his father's women's blouse manufacturing business here. He joined the R.C.A.F. in July, 1940, and is survived besides his parents, by one brother, William, and two sisters, Anne and Lillian.

UNVEILINGS

The unveiling of the monument to the late Mrs. Bessie Gillman takes place Sunday, August 10th, at 10 a.m., at the Beth Yehuda Cemetery at Cartierville.

CLASS IN COOKERY

SANDWICH SPREAD

six red peppers — one and one-half cups vinegar
six green peppers — one and one-half cups sugar
four onions — one teaspoon salt

Chop vegetables and boil all together until thick.

Mrs. Samuel Medel,
122 Wembley Road, Toronto.

TURKISH DELIGHT NUT ROLL

two eggs — one-half cup sugar
one-half cup oil — two and one-half teaspoons baking powder
two and one-half cups flour — rind and juice of one orange

Mix all together and divide dough into two parts.

Filling:

one-half pound walnuts (crushed) — rind and juice of one lemon
one-half cup sugar — one-half teaspoon cinnamon
two tablespoons sour cream

Mix all well together. Roll out dough, and spread with filling. Place Turkish delight on edge of dough, before rolling, then roll tightly and bake in oven until browned.

Mrs. H. M. Lazar,
4925 Fulton Avenue, Montreal.



Fresh Hope For The Refugee

Soon the war will be going into its third year. But for the front-line fighters for democracy whom we have come to call the "refugees," the war has been a reality since the advent of Hitler in 1933, says Alfred Wagg 3rd in the New Republic.

New homes must be found for approximately 5,000 people in Portugal; 1,300 people in Spain; 400,000 people in France, including Spaniards, Czechs, Germans, Austrians and Poles; and 50,000 people in England, a total of about 460,000. It was agreed at the meeting of the Intergovernmental Committee at Evian in October, 1939, that the committee would support only those projects which were confined to settlers coming from areas outside Germany or German control. France recently asked the American Republics to absorb an annual quota of only 12,000 a year, for five years, indicating that she felt able to find a place for most of the 400,000 refugees now in unoccupied France. The immediate problem is to resettle on the land, over and above those who go by means of infiltration to the United States and other New World countries, a group not exceeding 30,000 people in any one year.

Certainly that should be possible. But at the present moment, the only settlement which has advanced beyond the initial stage is the one at Sosua in the Dominican Republic. In 1938 the Dominican government agreed to accept 100,000 refugees, and is now taking them as fast as transportation can be arranged. A number of American humanitarians, under the leadership of James N. Rosenberg and Dr. Joseph A. Rosen of New York and Leon Falk Jr. of Pittsburgh, organized the Dominican Republic Settlement Association. Generalissimo Rafael Leonidas Trujillo, who was President of the Dominican Republic at the time, donated his private estate of 26,000 acres at Sosua, and has recently added 50,000 acres to the original grant.

Sosua is doing well and is worth studying in some detail. During its first year it has purchased for cash more than $161,000 worth of American materials and American machinery; orders of almost equal size have been placed for delivery within the next few months. Sosua has taught that if human material is chosen with care at the place of origin, if a suitable area is available for new homes, and if there is intelligent management, refugees from Central Europe can successfully take root in the soil of the New World. Sosua is now the home of approximately 500 settlers who are solving the problems of livelihood and health. Among them one finds tailors, farmers, butchers, barbers, storekeepers, nurses and technicians of all sorts. They are learning that their fears of tropical diseases are far from justified and that health conditions at Sosua are good. It is a complete community. There are places of worship for Catholics, Jews and Protestants. There are stores, warehouses, administration buildings, an athletic field, recreation centers, a post office, bathing facilities and so forth.

The method of receiving a settler into the colony is unique. When he arrives, he is placed in a school where he is taught the native language, tropical agriculture, home economics and other necessary requisites to his new life. When the administration is satisfied that a settler is able to go out on his own with his family, he is given the choice between joining a group or working individually. The groups that go out together form co-operatives to specialize in particular crops and to provide little community centers away from Sosua itself, thus effecting development of a rural population over a large area. Mr. Falk, chairman of the executive committee of the Dominican Republic Settlement Association, has mustered scientific and individual experience for the support of the colony. For instance, he has brought to this Caribbean country a new cash crop, the tropical castor bean.

In addition to the Dominican project, possibilities for resettlement have been explored in the Philippines, British Guiana, British Honduras, Bolivia, Ecuador, Brazil, the Argentine and Colombia.

The offer made by the Philippine government in 1939 to accept refugees in large numbers on the island of Mindanao, the southernmost island of the Philippine Archipelago, was made effective when, shortly after, the Refugee Economic Corporation of New York purchased 12,500 acres, a step that was recommended by a commission of experts selected by President Isaiah Bowman of Johns Hopkins University. When war conditions interrupted transportation, a first contingent of approximately eight hundred settlers had been chosen. From 1938 to date, through an insular program of selective immigration, the Philippines have received through infiltration about thirteen hundred refugees. It was found that there was a need in the commonwealth for medical specialists, chemical engineers, registered nurses, dentists, accountants, automobile mechanics, film and photography experts; some hundred and fifty of these experts were accepted. During the early part of 1940, the Philippines opened their doors to those who were in great danger of bodily harm from the Gestapo, and issued temporary visas for two years' residence. A committee was set up to handle this procedure and deposits were required.

British Guiana ...s studied in 1939 by an Anglo-American commission working with the Intergovernmental Committee. The conclusion was that although the colony is by no means ideal country for large-scale settlement of refugees from middle European countries, it offers possibilities for settlement on a moderate scale and has the added advantage that settlement would be supported by the British government. It is in dire need of increased population, particularly of an enterprising kind, backed by reasonable financial resources. The local population is friendly to the development of a settlement, because this will create a market for sugar and rice, the chief products of the coastal plantations.

The government of British Honduras has signified its interest in refugee settlement, and the country itself, since it is a British crown colony located on the Caribbean, with a healthful climate, offers considerable opportunity. The Refugee Economic Corporation of New York is in negotiation with the local authorities and has blueprinted places of settlement.

Bolivia, situated as it is in the eastern Andean Valley zone, is a veritable paradise from the standpoint of climate and productivity. A drawback is the lack of facilities for transportation of products to the seaboard, and the development and maintenance of "haciendas" is difficult for newcomers. Here again the European must learn to adapt himself to a new life and his ability to do this will determine the success of the settlements. Some ten thousand refugees have migrated to Bolivia, and most of them settled in La Paz. Their situation was most unfortunate, since opportunities to work were very limited and considerable antipathy was aroused against them.

The Refugee Economic Corporation, together with the American Jewish Joint Agricultural Corporation, has initiated in Bolivia a settlement on virgin land in the rich Yungas district. Each of these organizations contributed $50,000 to this enterprise, and the project, while still in its first stages, gives promise of eventful success and prosperity.

The republics of Ecuador and Chile present two possible havens for refugees. Ecuador seems willing to let down her immigration bars for all newcomers who will engage in agriculture and new industries. The necessity for properly directing the expected flow of immigrants into desired channels is recognized by everyone. There is already a small group of refugees in Ecuador who are doing their best to fit into the national and economic life of the country, but they must have material aid and wise guidance. One of the most encouraging factors is that three-fourths of the land in Ecuador is owned by the government, and, with government cooperation, large-scale resettlement would be possible. Land can be purchased for five sucres per hectare (two to 14 cents); and the government has approved a policy of granting to each immigrant family up to one hundred and twenty-four acres of land. The title is issued after five years, provided that at least one-fourth of the land has been cultivated during that period. The government has also agreed to accord free customs and entry into Ecuador of personal and household effects, agricultural implements and machinery, and seeds.

In Chile there are now some eleven thousand refugees who entered the country on a pledge to engage in agriculture — the same sort of pledge that will probably be required to the expected Ecuadorean immigration. But an overwhelming majority of the refugees now in Chile lack both the means and the proper training. Funds to help them are badly needed.

Although Brazil can absorb an immense additional white population, she is not now hospitable to immigrants unless they have special talents enabling them to fit into the country's economic life and are equipped with the capital resources which will make them self-supporting from the start.

The Argentine Republic has had a long history of successful colonization by immigrants of many nationalities, and the projects of the Jewish Colonization Association, for instance, are outstanding examples of successful resettlement in the New World. There are also available rich and unexploited arable lands in the interiors of Colombia and Venezuela.

These are a few samples of the resettlement projects which are under study in the Americas and elsewhere. The approach to them should be coordinated and centralized with substantial capital backing. The land is there. There is a crying need for population. The people are available in Europe. The most urgent immediate problem is to find a waiting station where refugees who have completed all but their final examination for entry into the United States and who are in immediate danger of extermination by the Nazis may be given temporary asylum.

Measures looking ahead to the long-range problem — the probable vast migration at the close of the war — should be taken now, and it is not too soon to start preparing the blueprints. Here is where the government can play an important role. A central governmental coordinating committee should be organized to direct a thoroughgoing effort to survey and scientifically study this geographical, economic and social problem. As President Roosevelt said to the Intergovernmental Committee in 1939: "We have been working, up to now, on too small a scale, and we have failed to apply modern engineering to our task."

Most of these territories which are suited to colonization by those who are seeking new homes cannot be developed without at least two or three years of engineering and economic studies. It is neither wise nor fair to send any colonists to them until the surveys have resulted in practical and definite plans.

Let us not be caught unprepared at the end of the war. The quicker we begin the undertaking and bring it to a reasonable decision, the quicker shall we be able to say that we can contribute something to the establishment of world peace.

Chazzonas: Words And Music

By Boris Cassin

In the religious services of the ancient Assyrians, Babylonians and Egyptians, the priest functioned as reader and precentor with only occasional responses by the choir and lay public. The Hebrews, on the other hand believing that God was near to all, held that every one was entitled to pray to "Yahveh" (Our Father) without the need of a priestly intercessor. Since the people were not sufficiently educated to express their wishes when addressing God, a learned man was selected by them to act on their behalf as mediator. This lay spokesman (Mithpallel) was acquainted with both the texts of the scriptures and the traditional manner of their musical rendering.

Because the collection of prayers grew in the course of time, and tunes to which the prayers were set became more intricate in character, it was increasingly difficult for the lay mithpallel to function. By the third century two assistants were assigned to each mithpallel; it was their task to prompt and assist in the singing of prayers. At a later time the assistants (meadyim) formed the nucleus of the synagogal choir; gradually the post of lay mithpallel was professionalized, and the person who undertook the duties of leading the musical portion of the service was now called a Chazzan.

During mediaeval times, the Chazzanim were poets as well as singers; they have often been likened to the French troubadors and the German minnesingers. Several of the Spanish Chazzanim of the eleventh and twelfth centuries, such as Solomon Ibn Gabirol, Jehuda Halevi and Abraham ben Ezra, wrote poems and tunes of undoubted value.

The Ashkenazic Chazzanim (the term Ashkenazim refers to Jews living in Western, Central and Eastern Europe and their descendants) of the eleventh to fifteenth centuries created many new tunes for the old prayer texts. These tunes formed the basis for the later traditional synagogal song.

The following tunes, authors unknown, may be called to the reader's attention: Olenu (Adoration) the text of which dated from the third century was sung by the Jewish martyrs of the Crusades; Hamnelech (The King) was sung at the morning service in order to remind the congregation that God the King sat in judgment at that hour; Kaddish (Sanctification), with several musical settings, was sung on the Sabbath and High Holidays, and Kol-Nidre, a tune which has been treated by various Jewish musicians from the eleventh century onward.

Solomon Rossi, musician of the court of Mantua during the Italian Renaissance 1587-1628, composed music for the synagogue. His sacred compositions, comprising psalms and hymns in three to eight parts, were contained in the first collection printed at Venice in 1622 (Hashirim Asher Lishlomo) the "Songs of Solomon." It was his desire to glorify and beautify the songs of King David according to the rules of music.

In considering the different paths which subsequently were followed by the Chazzanim of Germany and those of Eastern Europe, this distinction must be made. The German Chazzanim were inclined to accept many of the musical customs current in the Protestant Church; with the adoption of the organ and choir by the German Reform Temple, these Chazzanim became in reality musical directors. On the other hand the East European Chazzanim of Poland and Russia retained more of the traditional songs and prayer texts than their German contemporaries; they placed greater stress on their voices, usually of lyric tenor quality, capable of executing the most brilliant coloratura passages. Rabbi Selig Margolis of Kalish has been quoted as saying that the voices of the Eastern Chazzanim were able to "stir the people and move them to tears." The same source continued thus: "It frequently happened that people who did not cry even when their parents died, were moved to tears and repentance through the touching song of the Chazzan of Kalish."

A general movement for reform in every phase of life took place in Europe and at the end of the 18th century many Jews, rebellious

(Continued on Page Six)

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• TORONTO MEETINGS •

• Central Division, Canadian Jewish Congress: Women's Committee has received letters from the following Jewish boys overseas in thanks for comforts and cigarettes from organizations and individuals: Pte. Fred Antflick, R.C.O.C., father, Louis Antflick, 134 Grange Street; Pte. Meyer Bubis, Royal Regiment, father, Solomon Bubis, 1077 Gerrard Street East; Pte. Leo Kaye, No. 1 Canadian Infantry Holding Unit; Pte. Percy Levine, R.C.A.S.C., mother, Mrs. Rose Levine, 720 Langlois Avenue, Windsor; Sgt. Max Littner, 13th Field Security Section, Hamilton; Pte. Paul Miller, R.C.A.S.C., father, Morris Miller, 22 Cameron Street; Dvr. Samuel Newman, R.C.A.S.C., father, Harry Newman, 18 American Legion Highway, Boston, Mass.; Pte. Harry Rabinovitch, R.C.A., father, Hyman Rabinovitch, 10 Rachel Street East, Montreal; Spr. Louis Rodney, R.C.E., wife, Mrs. Bella Rodney, 621 Manning Avenue; Gnr. Joseph Ross, R.C.A., mother, Mrs. H. Rosenberg, 92 Beverley Street; Pte. David Shapiro, Canadian Postal Corps, father, Meyer Shapiro, 104 Beatrice Street; Pte. Sidney Stessel, R.C.A.S.C., mother, Mrs. Doris Stessel, 285 Dundas West; Gnr. John Windrow, R.C.A., wife, Mrs. Lillian Windrow, 338 College Street; Gnr. Lorne Winer, R.C.A., father, Charles Winer, 652 Manning Avenue.

Social Notes—Toronto

Mrs. Kenneth de Sola Joseph, Lauder Avenue, has returned home from a three weeks' trip to Philadelphia and Atlantic City.

Mr. and Mrs. John J. Glass, Glengrove Street West, are back from Muskoka.

Miss Frances Lederman, 1680 Bathurst Street, is spending two weeks at Crystal Beach.

Mr. and Mrs. Mort Levy, Westover Hill Road, spent the holiday week-end in Muskoka.

Mr. and Mrs. Alfred Cohen, Avenue Road, Mr. and Mrs. B. J. Stutz, Strathearn Road, and Mr. and Mrs. Harry Mankeim, Avenue Road, spent a few days on a fishing trip to Atherley, Ontario.

Mrs. Harry Snider and son, Alan, Connaught Circle, have returned from Crystal Beach.

Mrs. David Pearson, of Montreal, spent a week visiting her brother and sister-in-law, Mr. and Mrs. H. Mehr, Bathurst Street.

Mr. and Mrs. J. Kates, Vaughan Road, are staying for several weeks in Muskoka.

Mrs. Bernard Levy and family, Kendal Avenue, are back from Roche's Point.

Mr. and Mrs. Myer Oster, 1648 Bathurst Street, spent a few days in Muskoka.

Dr. and Mrs. M. H. Book and son, David, of Boston, Mass., are with Dr. and Mrs. L. J. Selway, Madison Avenue, for a few weeks.

Miss Anita James, Lyndhurst Avenue, is spending two weeks at Port Sydney, Muskoka.

Mrs. Harry Greisman and children, Ridge Drive, are at Cobourg, Ontario, for several weeks.

Misses Bernice Frankel, Florence Warren and Ruth White, are spending several weeks at Crystal Beach.

Mr. and Mrs. Earl Fauman, Palmerston Boulevard, are spending a week at Port Sydney, Muskoka.

Mrs. D. Levinne and daughter, Florence, Braemore Gardens, have returned from Tent City.

Mr. and Mrs. M. Dunkelman and son, Fred, Burnside Drive, were at Roche's Point for several weeks.

Mrs. Joseph Lyons and daughter, Donna, Braemar Avenue, have returned from Roche's Point, where they spent a month.

Dr. and Mrs. Samuel Lavine, Davenport Road, have returned after visiting Alaska in company with their son and daughter-in-law, Dr. and Mrs. Bernard Lavine, of Los Angeles, California.

Carl Keytelz, 315 Wahner Road, spent a few days on a fishing trip to Sudbury.

Miss Min. Soltz, Cheritan Avenue, is visiting her brother-in-law and sister, Mr. and Mrs. Samuel Cohen, at Bobcageon, Ontario.

Mrs. M. A. Pierce, of Montreal, is spending several weeks with her son-in-law and daughter, Mr. and Mrs. Irvine P. Dickler, Bathurst Street.

Mr. and Mrs. F. Burton, Heath Street West, are spending a few days in Muskoka.

Mrs. Saul Salutin, Grace Street, entertained Mrs. John Cohen, formerly Miss Evelyn Kay, of Detroit, at tea at the Georgian Room.

Mrs. I. R. Valle, Cortleigh Boulevard, has gone to Muskoka, where she will spend a few weeks.

Mr. and Mrs. J. Stuchen, Davenport Road, spent a few days at Bala, Ontario.

Mrs. Arthur Warren and daughter, Carole, of Geraldton, Ontario, visited the former's mother, Mrs. M. Mehr, Burnside Drive.

Mrs. M. Feldman and family, Lauder Avenue, are spending the season at Jackson's Point.

Mr. and Mrs. J. Levinter, Bloor Street West, left on a trip to Montreal to board the Richelieu for a cruise on the Saguenay River, visiting Ottawa en route.

Mrs. Albert E. Jacobson and daughters, Sybil and Marion, Robina Avenue, are back from Rochester, N.Y., where they visited the former's parents, Rev. and Mrs. A. I. Weisman.

Miss Mildred Goldberg, 18 Edgewood Avenue, is spending her vacation at Monteith Inn, Lake Rosseau.

Mr. and Mrs. H. B. Wartell, of Kingston, Ontario, spent a few days with their uncle and aunt, Mr. and Mrs. J. Sandy, Springhurst Avenue.

Mrs. I. Weisman, Avenue Road, spent several weeks at Jackson's Point.

Mr. and Mrs. George Seguin, Castleview Avenue, and Mr. and Mrs. N. Munk, St. Joseph Street, spent a few days in Muskoka.

Mrs. B. H. Geigner, Bathurst Street, is spending several weeks at Crystal Beach.

Mrs. A. Warren and son, Gabriel, Braemar Avenue, are visiting Mr. and Mrs. J. Kaplan, Kirkland Lake, Ontario.

Mr. and Mrs. A. L. Shapiro and family, Stibbard Avenue, have returned from Roche's Point, where they spent a month.

Mrs. William Papernick, Melville Avenue, spent a few days at Roche's Point.

Mrs. M. Self, Avenue Road, spent a few days at Bobcageon, Ontario.

Mr. and Mrs. L. James, Bathurst Street, spent a few days at Bala, Ontario.

Mr. and Mrs. Murray L. Keyfetz, 35 Raglan Avenue, spent several weeks at Southampton, Ontario.

Mrs. J. Poznansky, Eglinton Avenue West, spent a few days at Bobcageon, Ontario.

Miss Stella Gardner, Brunswick Avenue, has returned from her vacation at Crystal Beach.

Mrs. S. Frankel and family, Manning Avenue, are at Crystal Beach for the summer.

Mr. and Mrs. Mischa Mischakoff, of New York, were visiting Mr. and Mrs. A. Raitblatt, Evelyn Avenue.

Miss Carol Levenson, Palmerston Boulevard, spent a few days at Jackson's Point.

Miss Bernice Cousins, Bellevue Avenue, is at Crystal Beach for two weeks.

Mr. and Mrs. Howard S. Jackson, Crawford Street, spent the holiday week-end at Thunder Bay, Ontario, visiting Mr. and Mrs. B. Smith.

Miss Pearl Brody, Palmerston Boulevard, spent the holiday week-end in Ottawa.

Albert Shelman, Avenue Road, has returned from Crystal Beach, where he spent several weeks.

Miss Raye Wiener, Wells Hill Avenue, has returned from Crystal Beach.

Mrs. Ben. Freedman, of Montreal, accompanied by her granddaughter, Marilyn Feist, of Mount Vernon, N.Y., are visiting the former's son-in-law and daughter, Mr. and Mrs. Raymond Allen, Edgar Avenue.

Mrs. Harry Manheim, Avenue Road, spent a few days at Crystal Beach.

Mr. and Mrs. H. Clayman, Huron Street, were hosts at a surprise birthday party in honor of their eldest daughter, Gertrude, whose engagement to Philip, son of Mr. and Mrs. B. Marcus, Manning Avenue, has been announced. A midnight supper was served for about forty guests.

Honoring Mrs. Murray Banks, who was Miss Frances Josephson, Mesdames Jack Latner, Jules Vogo and Carl Wolken, gave a linen shower at the home of Mrs. Jules Vogo, Cumberland Avenue; Misses Shirley Kardish and Miriam Shields, presentation theatre party; Mrs. Ben. Banks, presentation tea at the Royal York Hotel; Mesdames A. Greenwood and Z. Lester, presentation afternoon tea at Eaton's Round Room; Misses Molly and Rose Grafstein, luncheon at the Georgian Room; Miss Anne Banks and Mesdames David Mandel and Percy Banks, miscellaneous shower; and Mrs. D. R. Josephson, presentation tea at the King Edward Hotel.

Stopping at Smith's Bay House, Port Carling, this week were: Mr. and Mrs. Robert Salsberg, Max Kassels, Harold Snider, Sidney Karn, Jack Melzer, Louis Abrams, Morris Rubinoff, David Miller, Harold Rich, Samuel Grossman, Harold Grossman, Jack Chernoff, Murray Gorman, Sol. Sobel, Morris Sobel, Joseph Cutler, S. Bierstone, David Swadron, Max Stein, Harold Cooper, Ivan Laucke, Louis Laucke, Nathan Salsberg, Misses Elsie Hershorn, Esther Mudrick, Sarah Rovansky, Edith Rostpack, Esther Raphael, Frances Perlin, Ettie Milstein, Esther Shankman, Bess Podalsky, Lena Solomon, Dorothy Goldhar, Anne Sokoloff, Lillian Davidson, Belle Roth, Dorothy Lastman, Dorothy Creblenan, Eva Silverstein, Marion Jacobs, Dorothy Gwartzman, Dorothy Panzer, Beatrice Gurss, Ruth Wolfish, all of Toronto; Carl Rappaport, of Bradford; Miss Allan Gulle, of Detroit; Mrs. J. Feiner, of Dearborn, Michigan; Joseph Paul, of New York; and Miss Florence Shur and Julius Shur, of Los Angeles, California.

MARRIAGES

Cohen-May

The marriage of Miss Evelyn Kay, of Detroit, daughter of Samuel Kay, of Toronto, to John Cohen, son of A. Cohen and the late Mrs. Cohen, of Toronto, took place on July 6th at Holy Blossom Synagogue, Rabbi A. Wolfe officiated. Mr. and Mrs. Cohen are living at 64 Wellesley Street.

Seigel-Wortzman

The marriage of Raye, daughter of Mr. and Mrs. S. Wortzman, Palmerston Boulevard, to Morris, son of Mr. and Mrs. S. Seigel, of Hamilton, took place on July 8th, in the garden of the bride's parents' home, Rabbis Moshe Gold and A. Bernstein officiating. The bride, given in marriage by her parents, wore a gown of white satin embroidered with set, with a finger-tip veil of tulle illusion, and carried a white prayer book covered with tiger lilies and streamers. Mrs. S. Freedman, of St. Catharines, was matron-of-honor, wearing pink silk jersey and carrying an old-fashioned nosegay. Miss Mina Godfrey was bridesmaid, in blue mousseline de soie, with an old-fashioned nosegay. Harry Seigel, brother of the groom acted as best man. A dinner and reception followed, the bride's mother receiving in a gown of blue lace, and a corsage of roses and baby's breath; the groom's mother in a blue crepe gown and a corsage of roses and baby's breath. The couple left on a wedding trip to Ste. Agathe, Quebec, and will live in Toronto.

Banks-Josephson

At the Keiltzer Synagogue, Dundas Street West, on June 29th, Frances, youngest daughter of Mr. and Mrs. Samuel Josephson, 580 Spadina Crescent, became the bride of Murray, son of Mr. and Mrs. John Banks, 104 Bellevue Avenue, Rabbi Samuel Sachs officiating. Misses Tillie and Ricky Grafstein played the wedding music. Given in marriage by her parents, the bride wore white silk jersey, moulded on princess lines and fashioned with a sweeping train and sweetheart neckline and leg o' mutton sleeves shaping to points over the hands. Her veil of French tulle fell in deep folds beyond the train of her gown, and a short face veil was caught to the headdress of a crown-shaped tiara. The bride carried a bouquet of Talisman roses edged with ferns and had a string of pearls. Her only attendant was Mrs. Ben. Banks, who wore powder-blue crepe and a corsage of orchids. Ben. Banks acted as best man. At the home of the bride's parents, her mother received in a gown of wine silk jersey, with a corsage of orchids, with the groom's mother in navy blue sheer with a corsage of roses. The couple left on a wedding trip to the Thousand Islands and will live in Toronto. For going away the bride wore beige silk jersey and natural Baku hat with brown and white accessories and a corsage of deep red roses.

ENGAGEMENTS

The engagements of Veta, daughter of S. Steinberg and the late Mrs. Steinberg, Routon Road, to Ben., son of Mr. and Mrs. I. Epstein, Beatrice Street, has been announced, the marriage to take place quietly on September 28th.

Mr. and Mrs. B. Clayman, Huron Street, announce the engagement of their eldest daughter, Gertrude, to Philip, son of Mr. and Mrs. B. Marcus, Manning Avenue, the wedding to take place on November 9th.

Mr. and Mrs Louis Nemoy, 158 Water Street, Guelph, Ontario, announce the engagement of their only daughter, Betty Bernice, to Archie, son of Mrs. Miriam Otto and the late Abraham Otto, of Toronto, the marriage to take place shortly.

Why Children Leave Home

By Freda Hinson, Executive Secretary, Jewish Child Welfare Association of Toronto

Mr. and Mrs. Pugov were foreigners, having come from Russia to try their luck in the new land. They had three lovely young boys. Within a few years the Pugov family were settled. Mr. Pugov had started a little bake shop. The children were enrolled in school. Mrs. Pugov's days were full, feeding her family, keeping her little house spick and span.

Suddenly Mrs. Pugov died. The whole scene changed. Mr. Pugov hadn't realized how many pairs of pants three little boys can tear in a week, how many shirts three little boys can get into the wash, how many, many potatoes have to be peeled for three little boys to eat. But he wanted to keep his home together. So he tried to run his shop, blow noses, mend holes, and discipline his three boys.

As time went on, he grew more and more bewildered. The job of being both a mother and a father grew too heavy for him. The children got out of hand and the store began to suffer, too. Mr. Pugov did not know what to do. A friend advised him to talk over his troubles with the Jewish Child Welfare Association. A weight fell off his shoulders when he heard that there were foster mothers who were prepared to sew and wash, feed, and love motherless children.

Such a home was found. Mr. Pugov visits there regularly. Life is smooth again. He dreams now of the day when the children will be older and they can all be together again.

There are many families whose children become homeless suddenly. Anyone wishing to open their homes to them, please phone the Toronto Jewish Child Welfare Association, WAverley 1877.

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BIRTHS

Born, to Mr. and Mrs. J. Tozman, Havelock Street, on July 6th, at Mount Sinai Hospital, a son, Richard Lloyd.

Born, to Mr. and Mrs. B. Simon (nee Sue Givertal Grace Street, on July 26th, at Mount Sinai Hospital, a son, Frederick.

Born, to Mr. and Mrs. L. Gross, (nee Gertrude Leiberman) Beatrice Street, on July 24th, at Toronto Western Hospital, a son, Morton Gilbert.

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Chazzonas: Words And Music

(Continued from Page Five)

against the rigid restrictions which had hampered them since times immemorial joined in the universal struggle for social emancipation; just as this new tendency towards reform affected secular life so did it in a like manner make for drastic changes in the synagogue itself.

In 1810 Israel Jacobson (1768-1828) created a temple on the site of a boys' school in Seesen (Westphalia), installing an organ and introducing the singing of German hymn tunes set to Hebrew texts. Jacobson preached his own sermons in German and dispensed with the services of the Chazzan; this was the first Reform Temple in Europe. In Berlin, Jacob Herz Beer, father of the composer Giacomo Meyerbeer, adopted the innovation of Jacobson in a temple which he opened in his own home. Beer, however, dispensed with the organ, his son arranging the music for the services, and engaged a Chazzan, Joseph Part was the first to introduce the reform service in Austria. The Hamburg Temple founded in 1817 based its services on Jacobson's reforms. An organ and boys' choir were part of the temple's musical forces, although as in the case of Beer, a Chazzan was retained as a concession to the conservative elements of the congregation. "A Hamburg Hymnal" was published in 1845, other collections of songs for use in the Reform Temple were issued about this time. Most of the music contained in these songbooks were patterned after the Protestant chorales.

It remains to consider briefly the accomplishments of those musicians who were intimately associated with the Reform movement in Central Europe. Of these perhaps the outstanding figure was Solomon Sulzer (1804-1890); he became the musical director of the new Vienna Temple which was erected in 1826. It is interesting to note that no less a musical dignitary than Beethoven was invited to compose a cantata on the occasion of this temple's dedication.

Sulzer, a pupil of Salomon Eichberg, was the possessor of a magnificent high baritone voice, and was also well grounded in the theory of modern music. His regard for the traditions of the older Jewish generations led him to moderate the reforms which had been introduced into the services by the members of the Hamburg and Berlin Temples.

Sulzer's contributions to the music of the Reform Temple are exemplified in his Tehir Zion (two volumes of sacred songs (Vienna 1839-40 and 1866). Franz Liszt has left us a memoir of Sulzer's art in his "The Gipsies." He said of him: "In Vienna we know the famous tenor Sulzer, who served in the capacity of Chazzan in the synagogue and whose reputation is so outstanding. For moments we could penetrate into his real soul and recognize the secret doctrines of the fathers . . . We went to his synagogue in order to hear him. Seldom were we so deeply stirred by emotion as on that evening, so shaken that our soul was entirely given to meditation and to participation in the service."

During the first half of the 19th century while the struggle between reform and orthodoxy went on in Central Europe, the Chazzanim of Eastern Europe were creating much original music after the traditional models. Because this music was of a highly elaborate and improvisatory character, each Chazzan using a distinctive style replete with coloratura passages and ornate embellishments, and since the Eastern Chazzanim had little practical knowledge in the writing of music, a separate school was developed by each Chazzan and singers were trained to remember the compositions of the particular Chazzan under whom they sang. Subsequently when these singers rose to the rank of Chazzan they developed the individual style handed down to them still further.

The Eastern Chazzanim of the late 19th century were influenced to a greater degree than their predecessors by the occidental culture about them. Many of them were trained musicians thoroughly acquainted with the literature of classic music. They adapted some of the innovations instituted by Sulzer in the Vienna Temple. Although these later Eastern Chazzanim raised the musical standard of the synagogue to a higher level than had obtained before they still based their music on fundamentally Jewish traditional tunes.

Some of the Chazzanim belonging to this period were Nisan Blumenthal (1805-1908) at the Chor-Schul in Odessa, who adapted parts of oratorios by Handel, Haydn and Mendelssohn for Hebrew texts; David Nowakowsky, 1878-1921, who composed music for the services; Wolf Sheatapol, 1832-1872, Chazzan in Odessa; Boruch Schorr, 1823-1904, Chazzan in the Lemberg Synagogue, who wrote music for the High Holidays; Eliezer Gerovitsch, 1874, Chazzan in Rostov-on-Don, who issued two collections of synagogal songs; and Boruch-Leib Rosowsky, 1841-1919, active in Riga, who wrote sacred songs. After the world war with the resultant breakdown of religious life the East European school of Chazzanim deteriorated greatly.

Several Chazzanim belonging to the orthodox congregations have gained reputations as interpreters of the traditional synagogal songs. These Chazzanim were usually born and trained in Poland and Russia. The most outstanding Chazzanim of this group are Joseph Rosenblatt, Mordecai Hirsenson and Zavel Kwartin.

This article is from the South African Jewish Chronicle.

Over 5,000 Hebrew books have been published in Jerusalem, it was disclosed as the hundredth anniversary of the establishment of the first Hebrew press in that city was celebrated.

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Wanted—By young couple, three-room apartment or duplex, modern. LI. 7818.

Wanted — Educational director for Jewish organization, university graduate preferred. State age, qualifications, affiliations and experience. Box 24, Canadian Jewish Review, Toronto, Ontario.

The Jews Of The Netherlands

(Continued from Page Three)

William III never forgot this; he used every opportunity to show the Jews his favor, much to the fury of certain magistrates who, at times, had clearly shown that they resented the partiality of the Jews to rulers of the House of Orange. When visiting the beautiful new Portuguese Synagogue in Amsterdam, a lovely sample of late seventeenth century architecture that exists unviolated to this very day, the Stadholder stayed for three days in the home of a Jew.

The next fifty years brought many hardships and much unconcealed dislike for the Jews. Times had changed for the worse. Too much luxury and prosperity had softened the burghers of Holland. No longer were they the enterprising, daring traders of yore; instead they adopted all the surface grace and emptiness of the French. International trade fell into neglect; many Portuguese-Jewish fortunes were as rapidly lost as they had been made during the past century.

Simultaneously the German-Jewish element slowly progressed from its humble position and, through clever retail-trading and diamond cutting, attained a degree of richness. But on the whole they, too, felt the influence of bad times. From 1703 in which year William III died, until — in 1747 — William IV was proclaimed as Stadholder, there had been serious disturbances in the Netherlands. The Austrians had obtained control over the country in 1713, and this did not a little to emphasize the general confusion and impotence to act. In 1747, when a French army stood at its frontiers ready for attack, it was a Jew who once more provided the funds to save the country and hand it back into the trust of a descendant of the House of Orange. His name was De Pinto; he lived in Ouderkerk on the river Amstel, not far from Amsterdam. In a short while he collected a large sum of money among his fellow-Jews and enabled William IV to chase away the foe.

Thus the House of Orange returned. William IV died in the next year and was succeeded by William V, a much weaker personality than his great predecessors. Yet, the Jews remained faithful to him — even when, after thirty-eight years of reign full of vicissitudes, he took to flight. On this flight he stayed at the homes of various Jews who assisted him to escape. And when, after a quick change of circumstances, he was enabled to come back in the following year and triumphantly reentered The Hague, the Jews showed their joy through a day of feasting.

Yet, though they enjoyed the friendship and protection of their broadminded Princes, it cannot be honestly said that the Jews of Holland were, at this time, particularly liked by their gentile compatriots, the magistrates especially. The common schools were closed to them while, strangely enough, their own rich never seem to have entertained the idea of founding Jewish schools. In consequence they spoke an extraordinary kind of Dutch that brought them the ridicule and contempt of the non-Jews. Mixed marriages were strictly forbidden under threat of banishment, and their civil rights were not always rigorously respected. The old proclamation of 1632, excluding Jews from all guilds, was never rescinded but, on the contrary, its application was rather pressed so that their chances in trade and industry, as well as the scope of their studies, were severely limited.

But when the seething witches' cauldron of France boiled over and its all-annihilating contents streamed across the Dutch borders, the public status of the Jews changed overnight.

The "Batavian Republic," as Holland was re-baptized, knew no distinction whatever on the grounds of race or religion. Trades, schools and universities were thrown open to the Jews. Several among them were called to high positions, such as the Amsterdam Municipality and the local Court of Justice. When in 1806 Napoleon's brother, Louis Napoleon, became King of Holland he continued to show the same favor to his Jewish subjects as they had experienced since the French armies occupied the country. Had they thus far been excluded from the army, King Louis formed two Jewish battalions that were to be the nucleus of a Jewish element in the defense-force of Holland. He also allowed their acceptance in the "Schutterij" (town guards). His reign lasted four years only, but his friendly attitude towards the Jews constantly aimed at their unification with the gentiles. He granted subsidies to their communities and synagogues; their Sabbath was respected so that, in certain towns, the public markets were transferred from Saturday to ordinary working days.

But throughout this period the Jews of Holland had not forgotten their love for the House of Orange. A great percentage of them had been loath to accept the French privileges, coming as they did from a faction that had overthrown the Orange rule. They were instrumental — with many important Christians — in the repatriation of William VI who, in December, 1813, was crowned first King of Holland born of the House of Orange. When the final battle against Napoleon was fought on the fields of Waterloo there were many Jewish soldiers in the Dutch army. Among the dead thirty-five Jewish officers were counted.

Under the Kings of Orange the Jews were treated with ever-growing equality. The educational problem was also solved. No longer could unauthorized people or foreign rabbis teach Jewish children who were encouraged to learn expressing themselves in Dutch. Sons of certain rabbis were sent to the great universities on a footing with sons of Protestant clergymen. In Maastricht the Jewish community bought its first synagogue with the funds given by the State. High distinctions thus far beyond the reach of Jews, were conferred upon two Jewish scholars.

No school was closed to them any longer and with their gentile compatriots they occupied responsible posts in the magistrature, the Courts of Justice and the Government. In every branch of science and the arts Jews reached front ranks during the course of the nineteenth century. Names like those of Professors Oppenheimer, Asser, Meyers are commonplace the world over. In journalism many leading editors were Jews, and among the authors and playwrights men like Herman Heijermans, Israel Querido, Maurits Dekker are outstanding. In the arts, too, many Jews distinguished themselves. Several Jewish actors and comedians gained renown, foremost among them the lovely personality of Esther de Boer-van Rijk. Dutch Jewry gave the world the talents of Joseph and Isaac Israels, Louis Hartz and many others. In short: Jews contributed generously to the cultural development of their country. In commerce, too, they assisted in the uplifting and consolidation of several trades and industries.

At the break of the twentieth century the Jews of Holland had become an integral part of the population, smoothly collaborating with their Christian fellow-countrymen, well-liked and respected. During the past forty years there was little change in this status. Under the liberal, broadminded rule of Queen Wilhelmina the last separating lines between Christian and Jews were effaced. All that remained were isolated instances of ingrained prejudice or lack of progressive sense. Mixed marriages increased greatly, more especially with the Protestant section of the nation. Accordingly a decrease was noticeable in the orthodoxy of Dutch Jewry, and a mighty movement arose to bring physical culture to Israel's youth, as much as culture of the mind.

More than 70,000 Jews lived in the Netherlands in perfect harmony and peace with the gentiles. The races intermingled freely; his racial origin disqualified the Jew for no pursuit whatever. In public life, in the political movements, in commerce, the arts or the administrative world the Jews were well represented, though they never played a predominant part in any one of these activities. In town or country friendship between Jews and Christians was general; but even though the Jews could live where they wished, a certain predilection to "stick together" could be observed in the larger cities.

The Dutch Jew of our day could travel, study, start a business or industry, form a society or join a club as freely as any other citizen. He could write and publish to his heart's content—as long as he respected the Constitution of the Netherlands. He could take up any profession, convert others to Jewry or be converted to any other religion. The progress of assimilation had, so it seemed, reached the final stage. To be a Jew was no better or worse than being a Protestant or a Catholic. From racial distinction it had become the simple indication of religious adherence. It was a matter of no consequence; the main thing was to be a Netherlander; a true and faithful subject of the Queen.

Never, throughout the centuries, had the word "Jew" appeared in print so often in the Netherlands as during the years of steady Nazi growth in adjoining Germany. Yet, this "Jew-consciousness" did little else than bring growing sympathy with the innocent victims of Hitlerism rudely torn from their homes and hearth, degraded to be wanderers in foreign lands. Tens of thousands of those refugees were welcomed on Dutch soil, fed and clothed and given a chance to reshape their lives. Young German Jews were allowed to build experimental farms, where they could train for an agriculturalist's life in Palestine. The gentiles, in close cooperation with the Jews of the Netherlands, organized public collections on behalf of the Hitler victims, gathering nearly half a million guilders in a single day. Loathing of the barbaric Nazi methods was freely expressed in the press and in mass-meetings. If anything, the terrible events in Germany brought Jews and Christians of the Netherlands still closer together.

For the small groups of anti-Semites within their own frontiers the Hollanders showed cold contempt, the more so when, encouraged by the practices of the Nazis, those would-be Jew-baiters began to abuse their constitutional right of free speech, both in their gatherings and in their scurrilous journals. When, for reasons of home security, the Government restricted the influx of refugees the people flooded the halls in which protest-meetings were being held.

Thus was the situation when in September 1939 the war broke out, excluding all further active help to the refugees from Central Europe. The people of Holland awaited the course of events, relying upon the often-tried sagacity of their Queen and government to manoeuver the "ship of state" through danger-infested waters. In the army Jew and Christian alike stood ready to defend the country, should need be. The need came—in May, 1940; and the story of the horrible five days' battle is too well-known to want repetition. Side by side Christians and Jews gave their lives, saw the atrocious spoilation of their motherland, were buried under the debris of cities bombed by the enemy, even after the army had surrendered. Together they mourned the loss of the age-old liberties of their soil; together they solemnly pledged allegiance to the House of Orange, once again driven into exile but certain to return and resume its liberal, far-seeing rule.

In the first months of their domination the Nazis put on the "soft

(Continued on Page Eight)

IN CANADA It's The Canadian Jewish Review

THERE is no greater influence for constructive Jewish community progress than the Jewish weekly newspaper printed in English and intended for the home.

The English-Jewish weekly enters the home with faithful regularity, bringing news from abroad and from larger centres of Jewish population, as well as from the immediate community. The youngsters see it from their earliest years and come to regard it as an institution in the same sound class as synagogue and school.

The Jewish community weekly newspaper printed in their language records their births and confirmations, their scholastic triumphs, their engagements and their marriages and those of their friends. When they go away to school or to make their homes elsewhere, their parents send them the English-Jewish newspaper so that they will have news from home even when they don't receive letters.

For, what happens abroad or in the States, important as it is in the large view, takes second place to what happens within the family, the community or within some circle in it. News of the reader, his folks and friends, people he knew "when" and their children suddenly growing up over night, these are the real things that take first place in human interest.

So no medium is as well read all over as the up-to-date, modern, well-printed and conscientiously-edited English newspaper for the Jewish home. Its pass-along circulation is amazing for there must be an average of at least five readers to every copy of paid circulation. It is in effect a small town paper in the heart of a big city.

This goes on week in, week out, year after year as the paper serves the individual and the community and the community at large. For the English-Jewish weekly helps to integrate the Jews in the life of the country through the language of the land they live in and help to build up in loyalty and strength.

In Canada the paper that does this is the Canadian Jewish Review, the paper that's at home in the Jewish homes of Toronto and Montreal.

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George W. Cohen, *Manager.*

I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius

AUGUST 8th, 1941 VOL. XXIII, No. 44

J.D.C. HELPS JEWISH POPULATIONS CAUGHT IN CROSSFIRE OF WAR

(Continued from Page One)

the new regulations and whom we hope to help to emigrate.

Far around on the other side of the world in Shanghai, China, there is a so-called emigre city of more than 20,000 Jewish refugees who fled there as a port of last resort because Shanghai is the only place in the world where you can land without a visa. Thousands of these people are utterly destitute. The J.D.C. is providing the entire maintenance for 8,500 and giving various kinds of medical, educational and emigration help to thousands more. One of our representatives, an American woman social worker, is in Shanghai now, dealing with the question of moving as many of these people as possible to countries where they can settle down, build new lives, and eventually become once more self-supporting citizens.

Throughout Central and South America the J.D.C. is carrying on programs on behalf of the 110,000 refugees who have come to 17 countries down there in the past few years. This work is important not merely for the relief, re-training and resettlement of the refugees themselves; it is an important contribution toward hemisphere solidarity. It is the best possible answer to Nazi-inspired agitators who try to make trouble, using the refugees as their whipping boys.

Altogether the J.D.C. programs in over 50 countries are directly and indirectly aiding more than a million people.

Already we are beginning to get frantic appeals from the new battle areas in the East. For instance, we recently received a plea for aid from the 6,000 Jews deported from Hungary into Galicia. We have undertaken an extensive relief program in conquered Yugoslavia where more than 30,000 native Jews and 2,000 refugees depend upon the J.D.C. In Nazi-held Poland the demand for help is so great that child care and feeding stations are being forced to turn away many suppliants merely for lack of funds.

An incident typical of the way in which the J.D.C. is able to carry on feeding programs without sending any supplies through the British blockade occurred just a few days ago in Warsaw. Our Warsaw committee informed us that there were 12,000 cans of evaporated milk stored in a warehouse there. The milk belonged to an American firm which was unable to dispose of it. Our Warsaw committee took it over and the J.D.C. agreed to finance the purchase. That milk is now being used to stave off starvation for thousands of children.

It goes without saying that the J.D.C. in all its work in Nazi and Nazi-conquered territories, operates in such a way as to avoid helping the Nazi economy or sending American dollars into those countries. We work through a clearance arrangement. The prospective emigrants leaving Germany, Austria and Czechoslovakia deposit with the central Jewish committees in their territories amounts in local currency equivalent to the cost of their steamship fare. These payments are used by the local committees to finance relief programs in those countries and also in Poland. The J.D.C. holds its dollars outside German territory and pays the steamship companies on behalf of the emigrants.

The new United States Government regulations, freezing the funds of nationals of Germany and Nazi-occupied countries, do not hamper our work because the Treasury Department has been generous in granting us licenses to send money to Portugal, Switzerland, and other neutral countries where we do not employ the emigration clearance arrangement. Since the introduction of these regulations, the J.D.C. has received licenses for remittances totalling more than $800,000.

It is part of the very nature of the Joint Distribution Committee's work that we should constantly be running up against seemingly insurmountable obstacles which we nevertheless manage to get over. By way of compensation we frequently are able to report exceptional achievement in the way of rescue of human lives. For instance, there were those 119 youngsters who recently came to the United States aboard the SS Mauritius. It was through the work of the J.D.C. that those lovely children were extricated from a dreary existence in Europe—many of them were gotten out of the horrible internment camps in occupied France. We took care of them, too, in Lisbon, and words cannot depict the thrill of seeing their pinched, bleak little faces and undernourished bodies take on new life and the bloom and gaiety of real children under our very eyes.

Right now I have received word that several hundred people have been released from a concentration camp near Casablanca, Morocco, where countless refugees are in a living hell, driven like slave labor under the African sun to build a railway across the Sahara Desert. After half a year of strenuous effort on our part, 200 people stranded at Casablanca, Morocco, were able to sail aboard the SS Guinee on Tuesday and at least another 100 are scheduled to leave there aboard the SS Nyassa. That still leaves more than 1,000 who have been waiting at Casablanca for many dreary months but we have at last begun to make headway with that particular problem.

It is this kind of concrete aid more than any words of encouragement or exhortation that will give the millions of sufferers in the Old World the courage and will to stand up against the affects of war and oppression until a better day dawns.

The Nazi film of the advance into Russia which was shown to foreign correspondents in Berlin played up frankly the torture of Jewish citizens in the captured cities. The inhuman beatings and other mistreatments which they were accorded were projected with the announcer's accompanying comment that since the Jews were guilty of sabotage on behalf of Russia they had received what they deserved. The film also betrays that fact that Stalin's exhortation to leave a "scorched earth" for the German armies is being followed, since even cities like Minsk and Riga are left in ruins.

KINDNESS OF TURKEY TOWARD REFUGEES CITED

(Continued from Page One)

ment toward the refugees. Negotiations with the Turkish authorities were complicated however, he reported, by their fear that some of the emigrants in transit might remain in Turkey, thus creating a "refugee problem." Finally the Turkish Government granted passage to a group of 180 emigrants from Roumania as an experiment. After all of them had left Turkey, the government issued an order stating that "to assist Jews who are being persecuted in their countries of origin, the government has agreed to grant transit visas through Turkey to refugees holding immigration certificates of the Palestine Government."

Instructions to this effect were sent to Turkish Consulate authorities abroad. Special difficulties arose in bringing emigrants from Kaunas because of the dissolution of the Palestine bureaus in the Baltic countries after their annexation by Soviet Russia. To meet this difficulty, the transit visas were sent to the Turkish Consul in Moscow, who issued them in accordance with lists supplied to him.

As almost all the emigrants arrived in Istanbul penniless, the question of financing the migration was a problem in itself, Mr. Barlas reported. While in Istanbul, he appealed to the Joint Distribution Committee and as a result received the aid which he acknowledged in his letter to Mr. Troper.

Mr. Barlas added that just before leaving Turkey he visited the authorities in Ankara and the Governor of Istanbul, who promised that their government would continue to assist immigrants to Palestine in the future.

FAMOUS REFUGEE NEUROLOGIST LOSES FIGHT TO PRACTICE

(Continued from Page One)

wealthy in Vienna, but lived simply, giving much of his money and services to the poor. No one in his clinic, he said, ever saw any difference between a poor patient and a paying one. He had more than three thousand patients a year.

"I have no money now to give to the poor any more," Dr. Marburg said. "I have only my services to offer them, and now it seems I can hardly do that."

every friday

"Sometimes when people censure me,
I tell them without rancor
That for what it cost me to be free,
I might have had an anchor."

Recently, in commenting on the introduction of religious education in the New York City public school system through the released time plan, this column noted in passing that, although Jews object to religious education in the schools as a rejection of the democratic principle of the separation of church and state, Jewish leaders fell in with the plan in order, as they said, not to cause ill-will by their opposition. It would be plainer to say that they were afraid of being charged with opposition to all religious teaching in general and felt that they could not afford the risk, ostensibly to the Jewish position.

Out of fear they went over to the wrong side, giving consent to a move which is a wedge against the democratic process, thus making themselves bad Americans, and, because they acted as other bad Americans, invalidating the democracy which is the thing Jews live by, they were also bad Jews. Such a stand merits serious examination and discussion wherever Jews speak, write, or talk together in an exchange of ideas, for it reveals the greatest danger facing the American Jewish community today, that of retreatism, not before anti-Semitism, but before fear, and that of the resulting reluctance to stand firm for the sake of principle.

This timidity is seen on objections raised by Jews to other Jews who exercise even such elementary rights as criticism of national policies or conditions or public figures in which silence would not be enjoined on non-Jews. The Jewish appeasers, whose fear of the ghetto is building one around them, are the ones who object to Jewish prominence in public office, preferring to rob the country of some Jew's valuable talents and services, and the active man of participation in the life and work of his country, rather than to call so much attention to the existence of a Jewish group, lest the anti-Semites take note.

They do not want Jews to champion liberal causes and policies but would prefer them to soft-pedal any convictions which are not "safe," that is, reactionary and coming under the approval of those very forces which are ready at some fortuitous future moment to drag a Jewish herring across the trail of their Fascist activities. Jewish cowardice, which would suppress free Jewish opinion because it might possibly be distorted by enemies, would like an American Jewry made inarticulate with regard to such questions as aid to Britain, for example, for fear of the Jews being charged with being war-mongers or isolationists, as the case might naturally be in the view of any one granting that Jews have a right to take sides and to exercise freedom of expression.

By advocating silence and a pattern of individual life molded by the imagined permissions of anti-Semitism, Jewish appeasement strives to fetter the normal freedom of Jewry with threads of self-obliteration and auto-enslavement. It actually gets in ahead of attack by the anti-Semites, so eager is it to deny that the Jews believe in living, speaking, and thinking as free men whose integrity and ability entitle them to entity; and to affirm that they are not Communists, Fascists, liberals, loan sharks, and what not, but just good, old-fashioned super-patriots. It would suit the appeasers fine if all the Jews were unobtrusive, retiring, docile observers of their own self-negation and their colorless, silent presence in the national picture.

Today Jewry needs not appeasers but leaders of boldness and courage, those who understand that it is cringing and whispering rather than fearlessness that invite attack. When the Jews of New York engaged a sympathetic Catholic lawyer to speak over the radio for them in answer to Father Coughlin, the late Samuel Untermeyer was scathing in his criticism of his people. He said that the Jews had lost their fighting ability and could learn from the Catholics how to stand their ground. It is not hard to imagine what he would have had to say over the spectacle of responsible Jewish leaders trading their birthright of democracy for a mess of sufferance, hanging back when they should have stepped forward in support of their traditional attitude maintained from the long-range view, and taken an active, militant part, never more justified than in a struggle to maintain the American principle of separation of church and state.

In Poland, where homeless Jewish children running in packs forage like alley cats for scraps of food, the Jews do better, for they do not repudiate what they stand for. They dig in and root their feet in the very land from which their tormentors always wanted to remove them. With whatever means they can find they fight in the face of insuperable odds for the right to live. They greet fresh onslaughts of persecution with quiet scorn and even derision. Forced on their hands and knees to clean the sidewalks in present day Nazi Warsaw, they hum synagogue "nigunim" while they scrub. To them the fate of their group has a positive meaning and this gives them strength. Many are killed but all feel that some will survive to attest to the indestructibility of their people as part of humanity. They have the resolution with which to put up a good fight, they have faith and defiant courage. The reason for it is their affirmative philosophy which enables them to envisage the solution of their problems as part of the solution of the problem of human relations, and which can be called "democracy."

In New York responsible men belonging to the richest and most influential Jewish community in the world were afraid to oppose religious education in the public schools although they believe that it is part of the Fascist advance to link church and state and to effect that partly through the school system. They said that they thought it would endanger the Jewish position, but they are under suspicion as people who were more worried about their own class security than the safety of their people. They were unwilling to accept any self-sacrifice or to assume sufficient responsibility on behalf of their group. Without these two factors demanded of individuals no group can be built up in enough strength to develop staunch leadership. The inability of the New York Jewish community to take the expected stand and hold it is an indication of a basic weakness which must be overcome if Jewry is to survive as a group. *I.I.e.*

The Jews Of The Netherlands

(Continued from Page Seven)

pedal," trying to win Dutch sympathy by an attitude of "understanding" and respect of Dutch civil liberties. Not a soul was molested; most conspicuous of all: the Jews were left alone. They went about their work, took up their interrupted studies, re-opened their shops, transacted their businesses. Unlikely as it sounded, the Nazis seemed to realize that in the Netherlands Jews could not be played with and humiliated as easily as had proved possible in Central European countries.

But when it became evident that no sweet warblings would make the Dutch accept the proffered Nazi friendship, when the huge Army of Occupation saw its existence soured, the lives of its members endangered by the unconcealed hostility of the population, Nazi Commissioner Arthur Seyss-Inquart and his acolytes began to show their true colors. A veritable hail of decrees and prohibitions came down upon the Netherlands—and many of these proclamations were meant to destroy the liberties of the Jews.

To begin with: they were eliminated from public posts. Then, in quick succession, it was made impossible for them to exercise the professions of physician or lawyer among non-Jews, to teach in schools or colleges, to run their businesses without "Aryan" interference. Wherever they lived within fifteen miles of the coast, they were ordered to move away immediately. No longer could they visit "Aryan" cafes, restaurants, cinemas, theaters, public baths, libraries and so forth. It also became impossible for them to act on the stage, play in orchestras, work on the press, publish books or, in any other manner, belong to the public life of the nation with which their existence had for so long been fully intertwined.

The Nuremberg laws were, it was clear, to be enforced to their fullest extent. No "Aryan" was to serve in Jewish families any longer; every Jew was to get a "J" on his identification papers. Moreover, there was the usual threat to segregate the Jews in ghettos, and eliminate their "pernicious" influence once and forever.

One factor, however, the German oppressors had not taken into account: that the Christian part of the Dutch population would not remain indifferent to the humiliations and insults heaped upon its Jewish compatriots. The German-controlled press might be forced to print the shameful "decrees" against the Jews, but this only aroused a deeper loathing against the invaders. It also evoked a nobly-worded letter of protest from the Protestant Churches, in which they requested re-call of those laws, as against "every principle of Christian mercy." "The Churches," they wrote, "are deeply moved by these decrees, as it concerns the people from which our Saviour was born." They further reminded the German Commissar of his promise to respect the people's character and not to force upon them the acceptance of ideologies entirely foreign to them.

This gesture, however futile, is typical of the Dutch-Christian attitude towards the persecution of the Jews.

Many similar incidents can be told, such as the refusal of the Catholic Church to grant its sacraments to any member joining the Dutch Nazi party. Or the speech held by an ex-leader of the Social Youth Service who resigned in September, 1940, but not before he had addressed his co-workers.

"I have learned," said he, "that soon the so-called 'Aryan paragraph' will be introduced in this country so that, when appointing personnel, it will be necessary to find out whether or not the applicants are of Jewish descent. This forces me to resign—however much I love my task. Because my conscience as a religious Christian and good Netherlander will never allow me to put that question to anyone. To prefer any man because of race or nationality is against the most profound of all Christian principles."

Many Christians have since been condemned to heavy fines and long imprisonment for their defense of the Jews. A former burgomaster of Deventer was sent to jail for one and a half years because he had distributed a pamphlet attacking the discriminations against the Jews. In Leyden a member of the juridical faculty addressed an aula, filled with serious-faced students, and publicly condemned the summary dismissal of a famous Jewish professor. He knew full-well that this audacity would cost him his personal liberty, yet—he did not mince his words. In Amsterdam, Hilversum and other towns where German-inspired Dutch Nazis staged Jew-baiting performances, the Christians streamed out to help their Jewish comrades. And when, in retaliation for some broken Nazi heads, hundreds of Jews were hauled from their beds or taken prisoner in the streets, the gentile population held spontaneous mass-meetings, carrying high their banners with inscriptions such as "Give us back our Jews." Barehanded they sang the national anthem while wide-spread strikes lamed many public services and closed down industries, vital to the enemy. Only the menace of ruthless revenge and the subsequent execution of fifteen Netherlanders could stem the tide of those heroic demonstrations.

Events such as these prove beyond any doubt that Dutch resistance is meant to fight the suppression of all the nation's liberties, the simple truth being that there is only one kind of freedom for both Christian and Jewish citizens.

The "Aryans" are not able to prevent Jews from being sent to concentration camps; they are equally powerless when their own kin is imprisoned because of resistance against German oppression. But when Jews are ordered to give up their radios, they can freely invite them to come and listen in to theirs.

They cannot change the Nazi decree that bans Jews from "Aryan" cafes and restaurants, but they can and do become the customers of Jewish-owned establishments. Jews may be forbidden to play in "Aryan" orchestras—but they still have the right to perform at private concert parties that, all of a sudden, are being organized throughout the country. Jewish doctors may be ordered to give up their "gentile" clients, but no one has thus far dared to attack the decision of their Christian colleagues to take over this practice on one condition only: that the proceeds will benefit the Jewish doctors.

The people of the Netherlands may not be able to stop the insults slung at the Jews by cowards of the anemic Dutch Nazi party, now slowly gaining in power under half-hearted German protection. But they do not hesitate to make those traitors feel the full weight of their contempt, and their decision never to forget this foul behavior.

To sum up: if ever there were traces of anti-Semitism among the people of free Holland, they have been radically effaced by the loathsome barbarity of the Nazis. It may be safely said that the Dutch nation, irrespective of religion or racial origin, stands more united than ever to obstruct the common enemy. Trusting upon the war effort of its Queen and Government in London, forswearing a final victory for the Allied forces, the Netherlanders patiently await the day of rejoicing on which they will witness the return of the House of Orange.

Under the wise, forebearing and enlightened guidance of Queen Wilhelmina this small, progressive people knew peace, tolerance and prosperity. From her it expects new leadership and, above all, restoration of the principles inherent to genuine culture, to a form of civilization based upon human considerations and a true understanding of national brotherhood.

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